

# THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. IX.—NEW SERIES, No. 209.]

LONDON: WEDNESDAY, NOVEMBER 14, 1849.

[PRICE 6d.]

## THE BRITISH CHURCHES IN RELATION TO THE BRITISH PEOPLE.

UNDER the above title, descriptive of their general design, a COURSE of LECTURES is being delivered at the Theatre of the CITY OF LONDON LITERARY INSTITUTION, Aldersgate-street, by  
EDWARD MIALI.

The Fourth Lecture of the series will be delivered to-morrow (THURSDAY) Evening. Subject: The Aristocratic Sentiment. The following are the general topics of the remaining Lectures, and the order in which they will be discussed:—

Tuesday, Nov. 20.—The Professional Sentiment.

Thursday, Nov. 22.—The Trade Spirit.

Tuesday, Nov. 27.—External Hindrances to the Success of the Churches.

Thursday, Nov. 29.—Remedial Suggestions and Concluding Remarks.

Each Lecture will commence at Seven p.m.

**TICKETS FOR THE REMAINDER OF THE COURSE** will be: For a lady and gentleman, 4s.; for one person, 2s. 6d.; single tickets 1s. each—may be obtained of Messrs. C. GILPIN, 5, Bishopsgate-street; C. E. MUDIE, 28, Upper King-street; C. H. ELL, High-street, Islington; J. A. THOMAS, High-street, Kingsland; J. BROWN, 22, Hereford-place, Commercial-road; at the Nonconformist Office; and at the Institution on any of the above evenings.

## TO SABBATH-SCHOOL TEACHERS.

**THE THIRD GREAT TEMPERANCE MEETING IN EXETER HALL** will be held on Monday, December 3rd. Subject: "The Claims of the Temperance Movement upon the Teachers and Friends of Sabbath-schools." The Revs. Dr. J. BURNS, J. SHERMAN, J. STEVENSON, A.M., ASA MAHAN, President of Oberlin College, U.S.; Mr. FINNEY, from America; T. B. SMITHIES, Esq., &c., are expected to address the meeting. The Chair to be taken at half-past six o'clock. Admission: to the Body of the Hall, Free; to the Platform, by tickets, 1s. each, to be had of the Treasurer, 80, Fenchurch-street, or at the Door of the Hall.

## LECTURES TO WORKING MEN.

**DESIROUS of promoting the Moral and Social Welfare of the Operative Class, and a cordial feeling among all Classes, the CONGREGATIONAL UNION OF ENGLAND AND WALES** has resolved to express its good-will by the following COURSE OF LECTURES, to be delivered at the Hall of the MECHANICS' INSTITUTE, Southampton Buildings, Chancery-lane, on TUESDAY EVENINGS, and repeated at the BRITISH SCHOOL, Cowper-street, Finsbury, on FRIDAY EVENINGS.

### LECTURE I.—Nov. 6 and 9.

By the Rev. GEORGE SMITH, of Poplar, on "The Advantages now possessed by the Working Classes of this country for Social Advancement."—Chairmen: W. Leavers, Esq., and Rev. Dr. Campbell.

### LECTURE II.—Nov. 13 and 16.

By the Rev. Dr. MASSIE, on "The Importance, to the entire body politic in this country, of the Social Advancement of its Working Classes."—Chairmen: G. Wilson, Esq., and G. Clarke, Esq.

### LECTURE III.—Nov. 20 and 23.

By EDWARD SWAINE, Esq., on "The Political Franchise, a Public Trust, demanding an intelligent and virtuous care for the Public Good."—Chairmen: D. W. Wire, Esq., and E. Miall, Esq.

### LECTURE IV.—Nov. 27 and 30.

By the Rev. ALGERNON WELLS, on "The Favourable Influence of Religion on the Intelligence, Liberty, Virtue, and Prosperity of States."—Chairmen: S. Morley, Esq., and H. Bateman, Esq.

The Chair will be taken at EIGHT o'clock precisely.

At the close of each Lecture, Observations on the Subject by Working Men will be welcomed.

ADMISSION FREE.

ALGERNON WELLS, Secretary.

## CHRISTIAN EMIGRATION to PORT NATAL, under the sanction of her Majesty's Govern- ment.

Arrangements having been made with Messrs. J. C. Byrne & Co., for the formation of a Christian Settlement at Natal, persons are invited to avail themselves of the advantageous terms and peculiar privileges now offered, by which they may emigrate in Christian communities to this beautiful, salubrious, healthy, and fertile country. Each adult will be provided with a steerage passage and provisions, with twenty acres of freehold land, for £10, or an enclosed berth, and fifty acres, for £22 10s., and the privilege of purchasing any additional quantity at moderate rates.

An Agent is appointed to receive the Emigrants at the Port, who will provide temporary accommodation, and convey them to the settlement of Verulam free of expense. First-class vessels, carrying experienced Surgeons, fitted up under the inspection of her Majesty's Emigration Agent, will be despatched every month. The "King William," having sailed with emigrants, will be followed by "The Sovereign," a 500 tons register, George Weiler, Commander, which will leave St. Katherine's Docks, about the 20th of November. For Prospectus and forms of application, apply to Mr. W. J. IRONS, Manager of the Christian Emigration and Colonization Society, St. Peter's-street, St. Albans.

\* \* The "Sovereign" being full another vessel will sail in December.

**COALS.—COCKERELL and CO.** (late Beard and Co.), PURFLEET WHARF, EARL-STREET, BLACKFRIARS. Established Sixteen Years, for the sale of the "BEST COALS ONLY." Cockerell and Co. strongly recommend their friends to buy at the present low price of 25s. per Ton cash, for the best Coals that can be obtained.

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The Rules have now been certified by the Registrar, and copies may be obtained at the Offices (price 6d. each), or a copy will be sent by post in exchange for eight penny postage stamps.

The Constitution of this Society is now adapted to the whole kingdom, and country members will incur no more trouble and expense than those resident in town.

Those who are prepared to pay for their qualifications at once may, of course have them immediately. A register of the names of persons wishing to do so is kept at the Office, and already many gentlemen have applied for qualifications in several counties. Those which shall be obtained before the 31st of January next, will be included in next year's registers.

All communications to be addressed to the Secretary.

By order of the Board,

THOMAS BEGGS, Secretary.

Offices: 11, Poultry, London, Nov. 1, 1849.

## HOUSE and SHOP TO LET, in the most

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in the cost and wear of this Umbrella, has been fully borne out by the use and experience of the last eighteen months, and which is testified by the very great patronage which continues to be bestowed upon it. It may be obtained of most Umbrella dealers in the United Kingdom, from 10s. 6d.

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Buyers of the above are requested before finally deciding, to visit WILLIAM S. BURTON'S (late Rippon and Burton's) SHOW ROOMS, 39, Oxford-street, corner of Newman-street, and No. 1, Newman-street; they are the largest in the world, and contain such an assortment of FENDERS, STOVES, RANGES, FIRE-IRONS, and GENERAL IRONMONGERY, as cannot be approached elsewhere, either for variety, novelty, beauty of design, or exquisiteness of workmanship, while the prices are on that low scale for which his establishment has been so celebrated for more than a quarter of a century. Bright stoves with bronzed ornaments, and two sets of bars, £2 14s.; ditto with ormolu ornaments and two sets of bars, £5 10s. to 20 guineas; bronzed fenders complete, with standards, from 7s. to £6; steel fenders, from 35s.; ditto with rich ormolu ornaments, from £2 15s. to 10 guineas; fire-irons from 1s. 9d. the set to £4 4s. Sylvester and other patent stoves, with radiating hearth plates. The money returned for every article not approved of.—Detailed catalogues with engravings, sent (per post) free.—Established in Well-street, A.D. 1820.

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substance, contains a bland oil. The oil in this nut has one advantage, which is, that it is less liable than any other oil to rancidity. Possessing these two nutritive substances, Cocoa is become a most valuable article of diet, more particularly if, by mechanical or other means, the farinaceous substance can be so perfectly incorporated with the oily, that the one will prevent the other from separating. Such an union is presented in the Cocoa prepared by JAMES EPPS, Homoeopathic Chemist, 112, Great Russell-street, Bloomsbury, London; and thus, while the delightful flavour, in part dependent on the oil, is retained, the whole preparation will agree with the most delicate stomach.

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Age 20	25	30	35	40	45	50	55
£2 7 10	2 10 8	2 14 6	2 19 8	3 6 4	3 14 9	4 7 8	

A comparison of these premiums with those of any other Mutual Office, will at once show the immediate advantage secured in the Scottish Provident. The premiums payable for 21 years only are nearly the same as many offices require during the whole of life.

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## PROSPECTUS.

The projectors of this Society are a body of practical, business men, who have seen the evils on the one side of proprietary offices, where profits are made from assurers for the sole advantage of the shareholders, varying from 50 to 750 per cent.; or a portion of the profits being divided among the assured, high premiums are paid for the benefit of future survivors; and on the other hand, those mutual societies where nobody is responsible, the only security being the mutual funds of the society, in which case, should the societies' business not realize a sufficient income, the assurers must be left without payment either of the sum assured, or the annuity contracted for.

To avoid these evils, and afford at once perfect security to the assured, with full participation in the gains, the "London Mutual and Guarantee Society" is established, and the projectors have secured an ample capital to meet the expenses of building up the Society, and to guarantee the prompt payment of all claims.

This Society being established on the mutual principle, with the additional advantage of the guaranteed capital, to render certain the prompt settlement of all its engagements, affords benefits not to be exceeded, if indeed to be found, in any similar Institution.

A most important feature in the arrangements of this Society, by which litigation is avoided, and perfect confidence rendered, is that no policy will be disputed, except in cases of palpable fraud.

By the terms of the Deed of Constitution, the accounts are annually audited by four auditors (one of whom is to have no interest in the Society, either as a share or policy holder), and their report submitted at a general meeting of the members, so that every party possesses ample security for the proper management of the affairs of the Institution.

Assurances can be effected daily from Ten to Four o'clock, on application to the Secretary.

Prospectuses, Forms of Proposal for Life, Guarantee, and Loan, with every other information, may be obtained of the Secretary at the Society's Office, to whom likewise persons desirous of being appointed Agents in London or provincial towns, or Medical Referees in the country, are requested to apply, either personally or by letter.

By order of the Board,

H. C. EIFFE, Secretary.

A liberal commission allowed to Solicitors, Surveyors, the Company's Agents, and Ministers of Congregations.

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**HOMŒOPATHIC PATIENTS, DYSPEPTICS,** and persons of delicate constitutions, are strongly recommended to use TAYLOR BROTHERS' DIETETIC COCOA, as being very superior to any preparation of the Cocoa Nut hitherto introduced. This article is manufactured on a peculiar principle, by which the oily portions of the nut are neutralized, at the same time its flavour, purity, and nutritious properties are maintained. It is an essential article of diet for those under Homœopathic Treatment, agrees with the most delicate digestive organs, is agreeable and soothing to the nervous system, and proves at the same time both invigorating and refreshing.

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Mahogany sweep-back chairs, with Trafalgar seat,  
stuffed with all best horse-hair, in hair seating,  
carved splat polished ..... 0 14  
Sets of six, and two elbow, mahogany roll-over top  
Trafalgar chairs, in hair seating ..... 5 5  
Solid rosewood cabriolet drawing-room chairs, all hair  
stuffing ..... 0 18  
Rosewood couch to match, with cabriolet front, spring  
stuffing ..... 4 17  
Solid rosewood chairs, stuffed, and covered in damask  
Rosewood couch to match ..... 4 0 0  
Mahogany couch, in hair cloth ..... 3 13 6  
Ditto, all best hair, and fine Spanish mahogany ..... 6 6 0  
Four-foot solid mahogany loo table, French polished ..... 2 12  
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Five-foot lath or sacking bottom four-post bedstead,  
with eight-foot mahogany pillars and cornices, or  
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Easy Chairs in every style, 30s., 40s., to 50s.  
Mahogany Wash Stand, Marble top, £1 12s. 6d.  
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Hundreds of testimonials and trusses have been left behind by persons cured, as trophies of the immense success of this remedy, which Dr. Barker will willingly give to any requiring them after a trial of it.

The remedy is sent post free on receipt of 6s. in postage stamps, or by post-office order, by Dr. ALFRED BARKER, 108, Great Russell-street, Bloomsbury-square, London, where he may be consulted daily from 10 till 1, mornings; 4 till 8 evenings (Sundays excepted).

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Dr. GUTHREY's remedy for all varieties of Single and Double Rupture, in both sexes, is without a parallel in the history of medicine. In every case, however bad or long standing, a perfect and permanent cure is guaranteed. The remedy is quite easy, and perfectly painless in application, causing no inconvenience or confinement whatever, and is equally applicable to both sexes, of whatever age. Sent post free, with full instructions, rendering failure impossible, on receipt of 6s., by Post-office order or cash, by Dr. HENRY GUTHREY, 6, Ampton-street, Gray's-inn-road, London. Hundreds of Testimonials and Trusses have been left behind by persons cured, as trophies of the success of this remedy, which Dr. GUTHREY will willingly give to those who require to wear them after a trial of it. Post-office orders must be made payable at the Gray's-inn-road Office, and all letters of inquiry must enclose twelve Postage Stamps for the reply—without which no notice will be taken of them.

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# THE Nonconformist.

"THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. IX.—NEW SERIES, No. 209.]

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## ECCLIASTICAL AFFAIRS.

### D. G.—OR LITERAL PIETY.

DR. JOHNSON, as is well known, had great faith in omens. His superstitious mind was in the habit of connecting, by some mysterious law of association, known only to himself, the movements of Divine Providence affecting himself, with certain modes of stepping along the pavement of Fleet-street—and when the fit was on him, he avoided as anxiously the putting of his foot upon the line of division between flag-stone and flag-stone, as if his future happiness depended upon his precision. Dr. Johnson was, by no means, singular in this. We have met with even more absurd specimens of omenology. But we must confess that they are all thrown into the shade by that which has traced the rapid spread and fearful prevalence of the cholera in Great Britain, immediately after the 30th July last, to the omission of the letters D. G. from the new "florin" coin, approved of on that very day by the Privy Council.

The subject, it is true, is by no means fresh—nor is it, in itself, important—and hence we treated it a month or two ago, when it was brought under notice for the first time, with that neglect which is due to the simply ridiculous. But we have, since then, heard it gravely commented on by parties supposed to possess both intelligence and piety—and observing that a Tory print in Yorkshire, representative, we suppose, of clerical principles, has deemed it fitting to echo the cry which first arose, we believe, from the metropolis—and seeing in the importance attached by High Churchmen to this trifle, an expressive illustration of the kind of religion which the Church Establishment helps to create and to diffuse—we hope our readers will pardon us for calling their attention to so intrinsically worthless a topic, and will allow us to expose, in a fitting light, what may now be most appropriately designated "the D. G., or literal piety."

The facts of the case lie in a nutshell. Our monarchs have been accustomed to retain all the titles once ascribed to them, whether appropriate or not. For example, that of "Defender of the Faith," originally conferred upon Henry the Eighth by the Pope of Rome, for a book which that godly king wrote against Protestantism, is still insisted upon by our zealous Churchmen on behalf of Her Majesty Queen Victoria, who takes an oath of abjuration against the ecclesiastical authority from which the title was received. It used to be the doctrine that kings rule by "divine right"—and, hence, their style was described in terms affirmatory of the assumption—but, notwithstanding that the expulsion of the Stuart family repudiated the existence of any such right, and the revolution of 1688 substituted for that exploded claim a parliamentary title, the letters D. G., or *Dei gratia*, "by the grace of God," appeared as theretofore upon the coin of the realm. The new piece called the "florin," approved of by Her Majesty and her Privy Council, wants these talismanic letters—and

hence the consequences described so feelingly by the *Yorkshire Gazette*:—

"It was not until the 30th of last July—just in the midst of God's terrible judgments—that a Privy Council was held, at which an order passed, in the Queen's presence, and in her name, from which, while it followed all former orders in all other respects, the words, '*DEI GRATIA*' were deliberately expunged. It is impossible to treat this as an act of inadvertence—as an oversight. It may have been an oversight in the first instance. But before it reached the fulness of an order of Privy Council, it must have passed under various eyes—it must have been observed, discussed, decided on. It therefore became, on the 30th of July, a national act, deliberately adopted, and unhesitatingly withdrawing the national acknowledgment of God. The nation was not now merely careless or ungodly, it deliberately sinned, or offended, by a wilful breach of the first commandment.

"WE NEED NOT DESCRIBE WHAT FOLLOWED.—The pestilence, which had crept gradually on, now advanced with giant strides, till it slew the inhabitants of London at the rate of 2,000 per week; a mortality equal to 100,000 per annum."

Now with all the respect which it is possible for us to entertain for the writer of the above paragraph, and for the large class of religionists in London, and out of it, clerical and lay, whose sentiments he expresses, we must be allowed to question the soundness of the interpretation, which makes the omission of the letters D. G. from the coin of the realm, "a breach of the first commandment." As we read it in our Bible, that commandment runs thus, "Thou shalt have no other gods before me"—and long after this precept was enjoined upon the Israelites, kings were unknown among them; and as to D. G., the mysterious symbol appeared on none of their current money. Several European States, as well as the United States of America, decline the use of this talisman on their coinage; and, indeed, the people of the last-mentioned country decline monarchy altogether. It is rather hard to set them down as guilty of a breach of the first commandment, and to confound them all with heathens and idolaters.

We feel it due, moreover, to ourselves to declare that it makes us very uncomfortable to find that we may be made deliberate and wilful sinners by proxy, without our consent asked, or even our knowledge of the fact. The gentlemen of her Majesty's Privy Council may, for aught we can tell, be extremely amiable men, but it makes us a little nervous to think that they so intimately represent us before the Most High God, that their sins become our sins, their spiritual rebellion our spiritual rebellion, and their deserts our deserts, without our being privy to anything which they do. We believe they are sworn to secrecy—and we cannot but shudder to imagine the possible curses they may bring upon us, in that conclave of theirs. It would seem quite useless for us to keep our consciences clear by daily effort and self-denial, if a few politicians can really assemble together, and, by some act of theirs unknown to us, or, if known, quite beyond the reach of our control, make us "not merely careless, and ungodly," but "deliberate" sinners, and "wilful" offenders.

It adds, of course, very sensibly to our consciousness of hardship, when we discover that their follies are visited upon us with far severer retribution than our own. If we had not been taught by Christ himself that heavy temporal calamities are not to be interpreted as the measure of human demerit, and if we believed Christianity to be a dispensation of temporal rewards and punishments, we might, perhaps, have supposed that our personal acts of transgression were numerous enough to provoke God's judgments. But what are we to think when we see these, in millions of individual cases, passed by without rebuke, and as soon as some gentlemen of the Privy Council reject D. G. from the coinage, pestilence slaying at the rate of 2,000 a-week, the members of the Privy Council, however, not included? The poor Jew who stole the sucking-pig, and when overtaken by a thunder-storm, was constrained to fling it away with the exclamation, "What a tremendous pother about a little bit of pork," was, after all, more rational than the writer of the above paragraph. He supposed himself to be pursued in consequence of his own sin—this writer sees thousands sacrificed to avenge the sin of others.

We have treated this matter in bantering terms, because we wish to lay bare the gross absurdity of the "notional" theology, now so fashionable. But there is a serious side of the subject, and it behoves us to glance at it. See to what wretched and impious drivelling, priestism is shut up in order to bolster up the pretences involved in a national establishment! In what a degrading light does it represent the character of God! How falsely it sets forth the genius of Christianity! If Divine government were believed to be carried on on principles so utterly at variance with all our notions of justice, to say nothing of benignity, who could cherish respectful submission towards it, or place unwavering confidence in it? What more monstrous theory was ever broached by heathenism? And how can we wonder that theology of this kind leads direct to infidelity?

This D. G., or literal piety,—piety which suspends the Divine favour or wrath upon the appearance or not of certain letters on the coin of the realm, stands for a wide surface of modern religionism, the essence of which is political sacerdotalism. We repeat here what we have already said on this subject—"It is only for the State to set apart for the enjoyment of a spiritual order of men, a mass of property which they may regard as theirs, and not only will the retention of the property become the uppermost consideration with them, but their invention will be put to the rack to surround it on every hand with barriers which may repel encroachment. They will wrap up the assumption in every fold of religious pretension, be it ever so ridiculous." This is the secret of the D. G. controversy. The clergy wish to represent God as angry with every political act in which the Church's influence is not visible. D. G. is the Church's mark on monarchy, which, by the by, the Church would not give but in return for solid support—and hence, an undervaluing of the ecclesiastical stamp by the "powers that be," is represented as exposing myriads of subjects to the doom of the "pestilence which walketh at noon-day."

### WHAT SHOULD DISSIDENTS DO TO-MORROW?

IF there is one characteristic which Christianity exhibits more prominently than another, it is its opposition of individual to collective and national religion. Its direct and immediate tendency is to abolish national in favour of a private faith; to do away with a substitutional priesthood, by making every man his own "priest to God," that instead of the Urim and the Thummim worn next the heart on the sacerdotal vestments, there might be presented by every worshipper the heart itself. The temple of Solomon, in all its glory, became as naught, and the incense from off its altar an offence, when, in their stead, the humble dwelling-place of the human heart, and the sweet-smelling incense of love and devotion, were declared by Christ to be the worship in which he delighted. This beautiful idea, however, which runs through the whole of the New Testament, seemed to wither before the blast of imperial patronage. The humble house of worship, built only of such poor and unpretending materials as affection and truth, was soon buried beneath the rubbish of worldly splendour; and again was reared the proud and gorgeous temple, in which man might worship with becoming magnificence. Again the worn-out ritual was enacted, and the offensive incense offered,—again man appealed to God by his priest,—and again the "solemn fast days," and all the mummary of public festivals and rejoicings, were revived. From that day to the present, whatever the mere surface of things may have exhibited, the grand struggle has been between these two principles—Christianity and the world—individual and national religion—the unseen but deep worship of the heart, and the ostentatious display of outward and spurious devotion.

On such an occasion as the present, therefore, the question naturally arises, in what manner should we who believe this, act, so as to be con-

sistent in our opposition to the bad principle, and our support of the good?

In the first place, then, by whom is the day of thanksgiving appointed? Is it by a Government who have done their duty to the people, by endeavouring to alleviate their burdens, and thus place them in a position the better to struggle with a gigantic evil such as the cholera; or who have sought, by retrenchment in their enormous expenditure, to spare even the crumbs from their table wherewith the poor might be fed? Or is it not rather by a Government whose profligate expenditure is notorious, and who commenced their disgraceful reign by endeavouring to increase the income-tax to seven and a half per cent., and thus cripple the industry of the country in its very source,—a Government whose only good deeds have sprung from motives such as faction suggests? Is it from such a Government, and by such men, against whom the heart of every honest man burns with indignation, and from whom every feeling of dignity, of honour, and of benevolence, turns with loathing and detestation,—is it from such men a command should issue to offer thanksgivings to God?

The next feature in this solemn mockery is the manner in which we are to give thanks for the deliverance for which a paternal Government orders us to be grateful. This is a short prayer, issued from the Palace of Lambeth, by his Grace the Archbishop of Canterbury; and again we are irresistibly impelled to contrast the words of deep thankfulness and humiliation, so officiously thrust into the mouths of the people by their mother, "the Church," and the sluggishness and unnatural apathy exhibited by her when her children are suffering. What voice was heard in solitary discontent when the cry of the people, as of one man, was raised against the frightful system of packing corpses on corpses in the midst of a crowded population, to reproduce the very plague which hurried them to the grave? The voice of the Church, trembling for her dues, and guarding her putrid manors from improvement! The voice, indeed, that has ever been loudest in deprecation of any measure for the amelioration of the condition of the poor.

But it is on the broad principle of independence that Dissenters should oppose all Governmental interference in the affairs of conscience, and reject all manufactured religion as they would reject poisoned food. Why do we dissent from the Church of England, if it is not to protest against the right of the Government to dictate, or even to suggest, anything in religious matters? Let us rejoice, then, let us give thanks, and let us fast; but let it be as though we rejoiced not, and as though we fasted not. And let it be not on the public day, or in the public place; not at the corner of the streets, or in the temple; not with disfigured faces, as the hypocrites, or with hollow ostentation, as the pharisee, but in quiet and in spirit, when we appear not unto men so to do.

## THE ANTI-STATE-CHURCH MOVEMENT.

YORK.

(Abridged from the *York Herald*.)

On Tuesday, Nov. 6th, a meeting of the friends of the Anti-state-church Association was held in the Lecture Hall, Goodramgate, in this city, for the purpose of hearing an address from the Rev. G. W. Conder, of Leeds, on the question of Church establishments, the subject being, "A State Church, an error in principle, and an evil in practice." The Rev. W. Griffith, one of the expelled Wesleyan ministers, was also expected to have been present, but his attendance was unavoidably prevented. The meeting was well attended, and Mr. William Briggs was called to the chair.

Mr. CONDER, in the course of his address, which was listened to with very great attention, and frequently applauded, made the following remarks on the early history, the present position, and the prospects of the Association:—"It had been in existence for some ten years, and many were now in the ranks of its friends who looked at it at first and despised it. It might be because it was a little thing. There were many more who looked at it with distrust and suspicion, and very small was the song sung by its friends at its birth, but for ten years it had been gradually growing, its progress had been most satisfactory, and it promised the best results. It had succeeded in leavening the public mind in this country to an extent of which few were aware, and there was a vast amount of latent feeling and latent agreement with their principles which would soon astonish them with their manifestation. The Association had only as yet been digging its trenches and laying the outworks, having scarcely fired a single shot against what it would fain remove—the link which connects the Church with the State [applause]. It was, however, beginning to act, and there would be, during the ensuing session of Parliament, a system of petitioning carried on regularly and with vigour, and he believed with thorough earnestness, by a vast number of towns, which could not fail to tell in the

right direction. It was quite true that statesmen, like people who had seen street ghosts, had ceased to be frightened at them; and when our legislators were fairly ensconced in their seats, it was astonishing what an amount of petitioning they could bear, and how hard-hearted they could be [laughter and applause]. Nevertheless, the friends of this Association had some faith in petitioning; and the systematic system of petitioning that would be carried on in the next session of Parliament, would show to those members who might be disposed to laugh at this mode of action, that they were determined to give them no quiet, and not to let the subject be forgotten. In addition to this, there were some members of the House of Commons who would give utterance, within the walls of St. Stephen's, to the principle they were come there to advocate that night. He had it from the lips of Mr. Roebuck, that he intended, the first night there was an opportunity of doing so after the assembling of Parliament, to move a resolution with regard to the Irish Church Establishment, which would embody, to its fullest extent, the principle adopted by this Association. The principle upon which he had been opposed to Church Establishments through life was the same as theirs, and he had no doubt Mr. Roebuck would find the whole of the Dissenters rallying round him, and echoing his sentiments in such tones as would gratify his own heart [applause].

The Rev. R. JONES, late missionary in Jamaica, moved a vote of thanks to Mr. Conder for his lecture, which was seconded by the Honourable Judge MARSHALL, from America, and carried by acclamation.

The CHAIRMAN, in acknowledging a vote of thanks, observed, that as Mr. Conder had alluded to the silent testimony which the Friends had borne to the principle that had now been discussed, he might state, that during last year disbursements had been made upon them for Church-rates to the extent of £10,000.

[The Rev. E. Bailey (Wesleyan Association) sent a letter regretting his absence, but promising assistance on future occasions.]

RAMSGATE.—On Tuesday, the 6th inst., a meeting was held in the Music-hall in this town, to promote the principles and objects of the British Anti-state-church Association. Mr. Kingsley and the Rev. Samuel Green attended as a deputation. The chair was taken by George Kitson, Esq., who introduced the business of the evening. Mr. Benjamin Farrington, B.A., of Dumpton Hall, moved the first resolution, which was seconded by Rev. S. Green. The meeting was also addressed by Mr. Meikle and J. Kingsley, Esq., B.A. It is to be hoped that great good will result from this first visit paid to the town by a deputation from London.

MARGATE.—John Kingsley, Esq., and the Rev. S. Green, attended a public meeting of the Anti-state-church Association, at the large room of the Royal Hotel, on Wednesday last. Mr. How, honorary secretary to the Margate Town Mission, occupied the chair, and Messrs. Crofts and Woodward addressed the meeting, in addition to Messrs. Kingsley and Green. The speech of the former was forcible and telling, and that of the latter very instructive in its details. Unfortunately it was a very wet day, which spoiled the attendance.

MEETINGS IN KENT.—Mr. Kingsley attended meetings at Deal and Dover on Thursday and Friday, being accompanied at the latter place by the Rev. D. Jones, of Folkestone, but the particulars of the meetings have not reached us. Mr. Kingsley lectures this week at Sandwich and Tunbridge, and also at East Grinstead, in Sussex.

SOUTH WALES.—The Secretary of the Association and Mr. Kingsley commence their tour in South Wales on Monday next, visiting the following towns:—November 19th, Newport; 20th, Pontypool; 21st, Merthyr; 22nd, Tredegar; 23rd, Abergavenny; 26th, Cardiff; 28th, Swansea; 29th, Llanelli; 30th, Carmarthen; Dec. 3rd, Haverfordwest. Mr. Kingsley will remain for a short time longer in the Principality, to visit other towns. From the great success of the deputation last season, we have no doubt that the present deputation will receive a hearty welcome, and that the Dissenters of Wales will be as vigorous in the public advocacy of their principles as they undoubtedly have been in their practical attachment to them.

THE LUTON MEETING, which we briefly noticed last week, has not, it seems, given satisfaction to all parties. Its very successful character seems to have much distressed "A Noncon. of the Old School," who thus closes a letter addressed to Rev. R. Robinson, of Luton, and published in the *Hertford Mercury*:—"When some gentlemen came from London last week, as agents of the Anti-state-church Society, they must have wondered what new influence pervaded the Dissenting clergy at Luton, since, instead of finding none, or one, as on former occasions, they had the co-operation of the whole. Was it, dear Sir, the force of example which led you out of your former peaceable course, or were you afraid of being left solitary in your passive testimony against what you conceive to be erroneous in the Church of England? It appears as though new influences, like electric currents, come occasionally over communities, changing former convictions, and impelling to new measures. It is understood that the Rev. Mr. Davis, the minister of the old chapel, when at Bootle, his former living, withheld the light of his countenance from the Anti-state-church Society, but in a few short months, at Luton, he takes the chair at its meeting! Whatever may be the causes, the effect is visible enough. The Dissenting ministers at Luton are pledged to do all they can to separate the Church from the State; a society is

formed to co-operate with that in London, and our town is henceforth to exhibit a spectacle of ill-will among professors of religion, whose grand peculiarity, in that capacity, should be the exhibition of love and peace! I am aware of the arguments you will be ready to employ in defence of yourself and colleagues, and I intend to combat them, and hope to be able to show, before I have done, that the best course for the ~~amateur~~ Dissenting minister to pursue, if he wishes truth to triumph, is to preach the gospel according to his own conscience, and let other bodies of Christians alone. But I must defer my remarks till next week."

## WESLEYAN REFORM.

On Thursday evening, at the Freemasons' Tavern, a very numerous meeting of the societies and congregations of the Second London Circuit was held to express sympathy with Messrs. Everett, Dunn, and Griffith, the expelled Wesleyan ministers.

The proceedings having been opened with prayer, Mr. JOSEPH CHILD was called to the chair, and having apologized for his inexperience in conducting the business of a public meeting, proceeded to say, that though Messrs. Everett, Dunn, and Griffith, had been branded as Chartists and un-Christian, and had been expelled by the Conference, he regarded them as Wesleyan ministers still. He regretted to say that he was completely out of heart with the Conference, which was, in his opinion, becoming a huge ecclesiastical domination, leaving to the public no power but that of paying money. There was, however, one power which the Conference could not deprive them of, namely, the power of thinking. Public opinion had been aroused upon the question, and it would carry everything with it wherever it went.

Mr. CORN pronounced a warm eulogium on Wesleyanism, and deprecated everything which would impair its efficiency. Some persons had, in consequence of the recent expulsions, talked of stopping the supplies; but he did not approve of that course. He expressed a hope that the Conference, if it did not concede all, would yet concede a portion of what was demanded. He concluded by moving the following resolution:—

That this meeting desires to record its sincere attachment to Wesleyan Methodism, its doctrine, and essential institutions, and deprecates every measure calculated to impair its efficiency, believing that in its primitive simplicity and power, under Almighty God, it not only has been, but still is designed to be, a blessing to mankind.

The resolution was seconded by Mr. BEVAN, and carried unanimously.

The Rev. Mr. DUNN, who was very cordially received by the meeting, recapitulated the circumstances attending his expulsion from the ministry, with the injustice of which the public was already well acquainted. He complained warmly of the misrepresentations to which the Conference, and its organ, the *Watchman*, had subjected him and his brethren, Messrs. Everett and Griffith; and he drew particular attention to the attempt which had been made to make it appear, that the meetings of sympathy on their behalf in the country had turned out total failures—that they had been attended only by political Dissenters, Teetotalers, and Chartists. He vindicated his attachment to Wesleyan Methodism, and said that the charges which had been raised against him and his colleagues in that respect were only intended to throw dust in the eyes of the whole body, and to withdraw its attention from the proceedings of the Conference. He concluded by appealing to his conduct during the many years for which he officiated as a minister in refutation of the aspersions which had been made upon his character and doctrine.

Mr. NICHOLLS, at some length, addressed the meeting, and exposed the fallacies of argument and fact contained in the different written defences of the Conference which had appeared. He moved the following resolution, which was seconded by Mr. MAUDE, of King's-croft, and carried unanimously:—

That believing the purity of the church, and especially of its ministers, to be essential to the progress of religion among us, this meeting, although deeply regretting the necessity for the exercise of such discipline, and which a deep and conscientious feeling of duty to God and His cause rendered so imperatively necessary, expresses its approbation of the proceedings of the late Conference in the expulsion of more than one minister for grossly immoral conduct; but this meeting enters its solemn protest against other acts of the Conference, by which three respected members—Mr. James Everett, Samuel Dunn, and W. Griffith, jun., against whom no such charges were alleged, have been visited with the like extreme penalty of expulsion, not only from fraternal connexion with the Conference, but also from the ministry amongst us, and have been held up by the Conference to greater execration than the men guilty of the grossest criminality; and under all the circumstances, this meeting regards the acts of the late Conference in reference to Messrs. Everett, Dunn, and Griffith, jun., as highly unjust, as well as incompatible both with the dignity of the Conference and the welfare of the connexion at large; and, deeply sympathizing with those esteemed and beloved ministers in their present painful position, this meeting resolves to assist in raising a fund for their support.

The Rev. Mr. GRIFFITH next addressed the meeting, and, in doing so, took a general view of the questions and principles raised by his expulsion, and that of his two brethren. He concluded by moving the following resolution:—

That referring to the resolutions of the Conference respecting the "Watchman" and the "Wesleyan Times" newspapers, and the "Wesley Banner," and the absence of any resolution deprecating of the spirit of "Papers on Wesleyan Matters," this meeting is of opinion that the design of several leading members of the Conference in the late proceedings of that body has been to stifle investigation and suppress inquiry respecting many great evils in connexion with the administration of the institutions of Methodism.

At the close of the proceedings a collection was made in aid of the fund for the benefit of the expelled members.

LIVERPOOL.—A meeting of the friends of the Rev.

Messrs. Everitt, Griffith, and Dunn, was held at the Amphitheatre, Liverpool, on Friday evening, when resolutions condemnatory of the proceedings of the Conference in the cause of these gentlemen, were carried unanimously.

**A NOVEL MEETING.**—"A HIRED MINISTRY."—We learn from the *Preston Guardian* that on Monday evening last, "a conference of Christians, on a hired ministry and the support of the poor," was held in the Temperance Hall, Preston, according to the following resolution passed at a public meeting held in Meadow-street Chapel, November 2nd:—"It was unanimously agreed to invite all the hired ministers of Preston to a public conference, to consider whether it is scriptural to hire ministers, and whether it does not interfere with the support of the poor." There was a tolerably numerous attendance of the working classes, but none of the "hired ministers" were present. The chair was occupied by Mr. Thomas Simkinson, who, after a brief address, introduced Mr. John Bowes, of Manchester, who took as the basis of his remarks that in this country the poor were starved to pay the preachers. We never read of the Rev. Dr. Paul making a collection in his own church for his own support; we never hear of the Rev. Mr. Barnabas making a collection in "silver" at the door [a laugh]. But we read of such things in modern times. These were proofs that we had either greatly improved or greatly degenerated. Look at the present mode of letting out seats in places of worship at pit, gallery, and box prices; those who could not afford to pay, being treated like beggars. This naturally had a tendency to keep the proud working man away. If the gospel were made free, any man might go to any sitting, and that amazing amount of aristocratic feeling which divided class from class and man from man would be broken down, and it would be said again—"The rich and the poor meet together; the Lord is the maker of them all" [cheers]. Mr. Bowes then proceeded to quote various passages of scripture to show the duty of supporting the poor. He believed this could be accomplished if a hired ministry were done away with, even with the burdens now in existence. After a few other observations, Mr. Bowes concluded by saying that if any hired ministers who might be present wished to oppose him or to ask any questions, he should be glad to hear them [cheers]. After a pause, during which no one essayed to address the meeting, Mr. Bowes again rose, and offered a few further remarks. The hired ministers, he said, after being sent to college to learn to preach the gospel, seemed to consider themselves the only patented vendors of the bread of life. He maintained that every one who could preach or exhort ought to be employed. As monopoly was done away with in respect to the bread that perisheth, so he hoped it would be in regard to the bread of life [cheers]. Mr. Bowes concluded by stating that there were from fifty to seventy churches established in different parts of the country on the principles he advocated [loud cheers]. A resolution was unanimously passed to the effect that a hired ministry is unscriptural, and that a Christian church ought to support the poor. Thanks having been voted by acclamation to Mr. Bowes for his address, and to the *Guardian* reporter for his attendance, the meeting separated.

**SERMONS NOT COPYRIGHT.**—MACNAUGHTAN v. WILSON.—We last week noticed that the above case had been decided by the Sheriff-Substitute of Renfrewshire, who found that sermons were not copyright, and consequently decerned in favour of the defender. The case was appealed by the Rev. Mr. Macnaughtan to Hercules J. Robertson, Esq., Sheriff-Principal of Renfrewshire; and on Tuesday, the 6th inst., an interlocutor was pronounced adhering to the judgment of the Sheriff-Substitute. The Sheriff-Principal has added a note, from which it will be seen that he is emphatically of the opinion that sermons have no protection, either at common law or by statute.—*Scottish Press*.

**TWO NEW CHURCHES IN WESTMINSTER.**—The spiritual destitution which prevailed in a considerable portion of the city of Westminster some years since excited attention, and consequently no less than five new churches have, during eleven years, been erected in the parishes of St. Margaret and St. John the Evangelist, one at the sole expense of Miss Burdett Coutts, and the others by voluntary contributions. The accommodation was still far beneath the requirements of the population, which consisted of 55,000, while only about 8,500 could be accommodated with seats in church, not more than 4,976 being free. On Thursday, the foundation stones of two more churches were laid; the first dedicated to St. Matthew, the funds for which have been raised by subscription; and the second dedicated to the Holy Trinity, to be erected at the sole expense of Archdeacon Bentinck. The former will accommodate 1,209 persons, with 900 free seats, and the latter give seats to 850 persons, all free.—*Examiner*. [Our readers will not forget, that while the Dean and Chapter of Westminster draw a large revenue from brothels on their estate, they most peremptorily refuse a site for the building of Dissenting places of worship].

**THE RECENT CHURCH APPOINTMENTS.**—The *Oxford Chronicle* says:—"It is understood that the new Bishop of Llandaff, Dr. Olivant, holds what are termed Evangelical opinions, which sufficiently accounts for the disapprobation of his appointment evinced by the Tractarian press, and will produce corresponding satisfaction among the great body of the laity attached to the principles of the Reformation. The Rev. Mr. Cureton, who succeeds Dr. Milman in the vacant canonry of Westminster, is

the author of a valuable work entitled *Vindiciæ Ignatiana*, and has incurred the dislike of the High Church party by a defence of the genuineness of a Syriac version of Ignatius's Epistles, from which it appears that the high episcopal doctrine of 'Do nothing without the bishop,' attributed to that father, is a forgery. Mr. Cureton was formerly a chaplain in this University, and one of the select preachers at St. Mary's. He is said to be indebted for his preferment to the Prince Consort. Like Dr. Tait and Dr. Milman, he is claimed, we know not with what truth, as a Conservative in politics."

**A MILLION OF CHURCH MONEY ENJOYED BY ONE FAMILY.**—It is calculated that the late Bishop North, of Manchester, the father of the present Earl of Guildford, obtained for himself and family, during his lifetime, nearly a million of money out of the Established Church. He lived to a great age himself, and he made all his sons and sons-in-law prebends, besides giving them the richest church gifts in his diocese. His favourite son, the present Earl of Guildford, was loaded with wealthy preferments, for he was at one time prebend of Winchester Cathedral, rector of St. Mary, Southampton, and of Alresford, and master of St. Cross Hospital.

**MR. BAPTIST NOEL IN ROME.**—It is understood that Mr. Baptist Noel has proceeded to Rome with the view of operating with greater effect for the release of Dr. Achilli. We also learn that Mr. Noel is by no means secure in his new position in Doughty-street Chapel. This, we believe, is the property of Mr. Henry and Lady Harriet Drummond, and it is understood that upon the demise of Mr. Evans, the use of the chapel will not be continued to Mr. Noel.—*Record*.

**THE PEW SYSTEM.**—The *Cheltenham Examiner* gives a striking illustration of the pew system by an eye-witness of the following scene at the parish church on Sunday week:—"The churchwarden (walking up to the pew which was half filled, the door of which was firmly held by a gentleman inside). Mr. —, you have no right to keep that pew while there are parishioners who cannot obtain seats. Mr. —: It is my pew, and I shall admit whom I please. Churchwarden: You have no right to admit strangers while there are parishioners who cannot get seats. Mr. —: This pew is my property. Churchwarden: If you do not open the door, sir, I shall order the beadle to force it open. Mr. —: You have no right to do so—you may as well order a man to break open my house. Churchwarden: It is not your pew, and I shall insist upon its being opened. Mr. —: This is not the place to settle that question. Churchwarden: I will have it settled here. Russell, I order you to break open the door. Pew Opener: Very well, sir. Mr. —: I insist upon the door being opened. The door was burst open, and the pew immediately filled by the parties standing outside."

**ACKWORTH CHURCH-RATE.**—The inhabitants of this village were again called upon to lay a church-rate on Thursday last. The vestry was convened at ten o'clock, and the chair occupied by the Rev. J. Kenworthy, rector of the parish. After reading the notice, he stated, among other things, the difficulty experienced in getting Churchmen's money, so that Messrs. Jones and Beacroft, churchwardens, were in a dead fix. Mr. Jones then proposed a rate of 2d. in the pound, which Mr. Beacroft seconded. Mr. Thomas Castle moved, as an amendment, "that there be no rate laid at this time," which was seconded by Mr. John Simpson; this the chairman refused to put to the meeting, saying they had met to make a rate, and this was to be done, but it would not be collected by force on those who could not pay it (we suppose conscientiously); and after a few remarks from Mr. Pumphrey and Mr. Brown, of the Society of Friends, the meeting separated. The attendance of the anti-rate party was good and orderly, but the churchwardens were quite alone in their work, not having a single supporter present.—*Leeds Mercury*.

**SUNDAY-LABOUR IN THE POST-OFFICE.**—We regret that it is not yet in our power to announce the entire abandonment of Sunday-labour at St. Martin's-le-Grand. The hero of this scheme will not give way, until he is disgracefully foiled on every point. Lord John Russell, we are informed, has positively refused to grant a compulsory order. "Persuasive" coercion has been had recourse to. Mr. Bokenham, with strange inconsistency, has bent the knee once more, and meekly undertaken the Sunday work. The Postmaster-General has been induced to aid Mr. Bokenham by sending a personal request to those who received their appointments at his hand, to co-operate with the President. Seven have complied; but this apparent success is counterbalanced by the fact, that five of the old Sunday clerks have intimated their intention of resigning after Sunday next. Mr. Hill has intimated, through Mr. Jackson, one of the Presidents of the Money-order Office, that all the clerks who now enjoy what is termed "extra duty"—realizing about £25 a year—must either abandon it, or volunteer to do Sunday work! To their honour be it told, not one of them has complied. On Wednesday last, another department of the Post-office was applied to, and the clerks were informed that they should have a holiday every week, and 10s. for Sunday work, if they would only volunteer their services.—*Christian Times*.

**THE GOVERNOR OF MALTA.**—We understand that it is intended shortly before the assembling of Parliament to hold a public meeting in the metropolis, with respect to the conduct of Mr. More O'Ferrall at Malta. Very few of the exiles who suffered at Malta were able to pay their passage to this country.—*Daily News*.

## RELIGIOUS INTELLIGENCE.

**COMMERCIAL-ROAD CHAPEL, EAST LONDON.**—This chapel, which has been closed for upwards of three months for extensive alterations and improvements, was re-opened for public worship in the third week of October, when the Rev. Dr. Fletcher, of Finsbury Chapel; the Rev. Dr. Beaumont, Wesleyan; the Rev. R. S. Bayley, F.S.A., of Queen-street Chapel; the Rev. G. W. Pegg, minister of the place, and the Rev. Dr. Bennett, of Falcon-square, preached on the occasion. The collections, with the sums previously received from the members of the church and congregation, amounted to £225.

**KENNINGTON.**—We are requested to state, for the benefit of those of our readers who reside in the neighbourhood, that a Sabbath afternoon service has been commenced at Esher-street Chapel, under the pastoral care of the Rev. W. Leask.

**OPENING OF THE NEW TABERNACLE, BLAKENY, GLOUCESTERSHIRE.**—On Wednesday the 31st of October, this very neat and substantial chapel was opened for divine worship. The weather proved highly favourable, and the event was one of great local interest. Most of the shops of the village were closed as on Sabbath-day, and many friends came from a distance to be present at the services. The Rev. John Glanville, of Kingswood, near Bristol, preached in the morning; the Rev. E. Probert, of Bristol, in the afternoon; and the Rev. Morton A. Brown, A.M., of Cheltenham, in the evening. The Rev. Messrs. Copley, of Blakeny; Elliot, of Sydney; Parsons, of Ebley; Shakespeare, of Shortwood; Maund, of Stonehouse; and Jenkyn, of Little Dean; conducted the devotional parts of the services. A public dinner and tea were provided (the latter gratuitously by the ladies of the congregation) in the Baptist school-room, which was kindly lent for the occasion, and at both dinner and tea the room was crowded. The services were all felt to be deeply interesting, and the day was one of great pleasure to all present. On Sabbath-day, the opening services were continued, when sermons were preached by Mr. Smith, of Ross, and the Rev. Thomas Young, the newly elected pastor of the congregation. The whole of the collections (including the profits of the tea) amounted to £50. The old Tabernacle was erected by the friends of the late Rev. Isaac Bridgman, of Walworth, who, after his secession from the Established Church, laboured for several years in this neighbourhood, and was instrumental in collecting a large congregation, erecting the Tabernacle, and planting this Independent church. For a long time the cause has greatly suffered from the inconvenient position of the chapel, which stood a mile from the village, on the borders of the Forest of Dean, and entirely away from the high road. The present building stands on an elevation close to the village and from its eminence is quite an ornament to the place. Some of the old materials have been used in the new erection, and the expense of the building will be about £600. Including the sum realized by the sale of the materials of the old Tabernacle, £450 has been already raised. The responsibility of this undertaking has devolved on a very few individuals—the congregation being chiefly composed of labouring people; and as the few friends on whom the responsibility has rested have subscribed to the utmost of their means towards erecting this chapel in the midst of a large population, they confidently look to their friends at a distance to assist them in clearing off the remaining debt. It was originally intended to build a school-room and vestry; neither of these is at present erected, but as soon as the present debt is cleared off the friends purpose to make an effort to complete their design.

**THE REV. J. H. HUTTON, of Liverpool, M.A.,** son of the Rev. J. Hutton, of London, LL.D., has accepted the ministerial charge of the ancient Unitarian Congregation of Protestant Dissenters, Barton-street Chapel, Gloucester.

**PROFESSOR FINNEY.**—We understand that Professor Finney, from America, the well-known author of "Lectures on the Revival of Religion," is daily expected in England. He intends, we believe, in conjunction with his colleague, President Mahan, of Oberlin College, to preach on the subject of Revivals, both in London and in several of the large provincial towns of the United Kingdom.—*Patriot*.

**THE MISSION SHIP "OLD CALABAR"** reached that settlement, after a prosperous voyage, on the 7th of August, all on board comfortable and happy. The voyagers were joyfully welcomed by the chiefs, people, and school children, and found all the members of the mission in good health, and all things connected with the progress of the work in a satisfactory state.—*Scottish Press*.

**FAREWELL SOIRÉE TO THE REV. E. CORNWALL.**—On Monday evening, the Rev. E. Cornwall, of Ryton, who has for some years been an acceptable and useful minister of the gospel in this town and district, closed his public labours here by a sermon in St. James's Chapel, Blackett-street, which was crowded by an audience embracing members of different Christian denominations. Mr. Cornwall, who regards as his special work the office of an evangelist, is about to proceed to Belvidere, near Erith, on the banks of the Thames, where Sir Culling Eardley, who is mainly instrumental in taking him thither, has a fine estate, and has erected a beautiful and commodious chapel. Several ardent friends and admirers of the rev. gentleman resolved to entertain him at a public tea on the occasion of his leaving, which took place on Wednesday evening last, in the Temperance Hall, Nelson-street. The occasion was also embraced to present him with several series of standard works, purchased by subscription raised in

he town, as a testimonial of the value of his services and the high regard and esteem which is entertained of his character and worth. The Rev. J. G. Rogers presided, and a large number of friends of different denominations were present. William Nesham, Esq., the Rev. D. C. Browning, the Rev. A. Reid, and Mr. John Benson, testified on behalf of the various religious bodies to which they belong their high appreciation of the services of Mr. Cornwall. Mr. Cornwall, in an appropriate address, thanked the company for their kindness. He made especial reference to the evils of sectarianism:—"It was a source of extreme happiness and comfort to him that he had enjoyed the opportunity of ministering in the pulpits of no fewer than six different denominations in this town; he felt the same pleasure in preaching in Wesleyan, Presbyterian, Baptist, and Independent pulpits; and he was convinced the cause of Christ will never advance to any extent until party spirit is destroyed. If they read the records of every church, they would find the Holy Spirit had nothing to do with sectarianism, but wherever the simple gospel is brought out, with a single aim to the glory of God and the good of souls, there God affixes to it the stamp of his pleasure, and great blessings are the result."—*Abridged from Newcastle Guardian.*

**WHITEFIELD CHAPEL, CHARLES-STREET, LONG-ACRE.**—The eighth anniversary of the opening of this place of worship was commemorated on Sunday, Nov. 11, by two sermons, preached by the minister, Rev. David Martin, and the Rev. John Davies, of Albany Chapel. On the following Monday evening, a social and public meeting was held—the Rev. D. Martin presided, and from his speech and the Report it appeared that twenty-seven members had been added to the church; and, besides clearing all current expenses, and insuring the chapel for seven years, £200 had been raised in part liquidation of the debt, leaving, however, an incumbrance of upwards of £1,000. The sum of £20 was contributed before the meeting separated.

**LORD MAYOR'S DAY.**—Friday was "Lord Mayor's Day." The civic party paraded with wonted pomp, and went by water to Westminster; where the Recorder introduced the new Lord Mayor to the Judges, with his usual felicity of biographical eulogium. He noted Mr. Farncombe's descent from an ancient and well-reputed family of wealthy yeomen in Sussex; his distinction in commerce as wharfinger, merchant, and banker; and his magisterial honours in his native county and in London. The usual invitations were given; and the cortege returned to the city. In the evening, feasting. Before it commenced, the splendid decorations, accomplished by Mr. Bunning, the City Architect, engaged much attention. The "business-room" of the Court of Aldermen was converted into a mirrored reception-room. As you entered, there was a scenic representation of the grand water procession to the Coal Exchange; in the centre of the room, Mr. Jones's bust of the Queen, transported from the Coal Exchange specially to grace the occasion. The windows at the end of the room were made the openings to a large conservatory, fitted with trellised columns, up which clambered vines in full bearing, and rare-foliaged creepers. The floor was laid out in a pattern of rich mosaic. A marble fountain threw a stream of water into the air, with a cooling effect; groups of choice flowers were massed around; aviaries with birds of "bright plumage and sweet song" occupied each corner; and rich-coloured lamps threw a picturesque light on the whole. At the banquet which followed, there was the usual attendance of eminent political personages—Lord John Russell, Earl Grey, Viscount Palmerston, with noblemen, members of Parliament, foreign ambassadors, and men of general or civic note. The principal speeches were made by the French ambassador (M. Drouyn de Lhuys) and Lord John Russell—in mutual national compliment of warm tone, and by Lord Palmerston, first as answering for the House of Commons, and next as the established toaster of the Lady Mayoress.

**MAYORS FOR 1850.**—The following are the chief magistrates of the undermentioned boroughs elected on Friday last:—

Town.	Mayor.	Politics.
Stockport	Richard Sykes, Esq.	Conservative.
Oldham	William Jones, Esq.	Conservative.
Hull	J. W. Palmer, Esq.	Liberal.
Liverpool	John Holmes, Esq.	Conservative.
Wakefield	Joseph Holdsworth, Esq.	Liberal.
Pertmouth	R. Bramble, Esq.	Liberal.
Bolton	Rushon, Esq.	Conservative.
Southampton	Richard Andrews, Esq.	Liberal.
Derby	James Haywood, Esq.	Liberal.
Birmingham	Lucy, Esq.	Liberal.
Newcastle-on-Tyne	J. Crawhall, Esq.	Conservative.
Gateshead	G. Hawkes, Esq.	Liberal.
York	Seymour, Esq.	Liberal.
Cambridge	Henry Foster, Esq.	Liberal.
Dorchester	Dr. Tapp	Conservative.
Poole	Ledgard, Esq.	Conservative.
Salisbury	Dr. Moore	Conservative.
Rochester	S. Sidden, Esq.	—
Winchester	C. Faithfull, Esq.	—
Nottingham	Birkin, Esq.	Liberal.
Gloucester	Smallridge, Esq.	Conservative.
Lincoln	Snow, Esq.	Conservative.
Newark	Hall, Esq.	Conservative.
Worcester	Padmore, Esq.	Liberal.
Sheffield	T. Birks, Esq.	Liberal.
Tamworth	Butler, Esq.	Liberal.
Bradford	Forbes, Esq.	Liberal.
Leeds	John Bates, Esq.	Liberal.
Manchester	John Potter, Esq.	Liberal.
Monmouth	T. B. Batchelor, Esq.	Liberal.
Leicester	T. Nunneley, Esq.	Liberal.
Norwich	Henry Woodcock, Esq.	—

**A VETERAN MAYOR.**—Mr. John Lord has performed the duties of Mayor of Wigan for the extraordinary period of seven years. Last week, his fellow-townsmen invited him to a public dinner, and presented him with a silver candelabrum.

## CORRESPONDENCE.

THE BRITISH AND FOREIGN BIBLE SOCIETY.  
To the Editor of the Nonconformist.

SIR,—I believe I am entitled to respond to the letter of O. P. Q., and will be as laconic as possible. The burden of O. P. Q.'s reply to my last appears to be a reproof for my not having taken up every subject brought forward in his letter to you, and the memorial which accompanied it from the "Auxiliary" to the Parent Committee of the Bible Society. It strikes me, however, that had I taken such a course, I should have run great risk of excluding my communication altogether from your columns, unless your space is not so valuable as I take it to be; and I therefore preferred, as I conceive I had an undoubted right, to animadvert upon such subjects referred to in the letter and memorial as I thought proper; and I see nothing in O. P. Q.'s reply to make me ashamed of the statements I advanced. There is much in that reply quite irrelevant to the matter. To give an example, I may say that his remark—"Under cover of my O. P. Q., I have escaped the danger which would otherwise have inevitably awaited me from the open jaws of any opponent," is merely a gratuitous assumption.

I still think that for the secretary of an Auxiliary of the British and Foreign Bible Society, to whom was officially entrusted a memorial of the said Auxiliary to the Parent Committee, to publish the same anonymously, at the time he did, was not only wrong in itself, but an unfriendly act towards the society—its tendency being, as I believe, to create suspicion.

The other point that I alluded to was, the necessity that exists for an increase, rather than a diminution, in the number of agents employed by the society; and I imagined that I had a perfect right to leave to others the decision of the question, whether those agents should be remunerated at the rate of £300, or of some other and lesser sum, per annum. If I were addressing you anonymously, I might, with propriety, be allowed to convince your correspondent that I am neither an unreasonable stickler for "the powers that be," nor wedded to the opinion that £300 per annum, and no other sum, is the proper remuneration for an agent of the society; and I shall most gladly do so now if O. P. Q. thinks proper to communicate with me privately on the subject.

All I desire is, that your readers will compare together the letters of O. P. Q. and myself, and let their several statements stand for just so much as they are worth. I must also ask them to compare the references from the one to the other: for instance, in his last he says, "He would, if he dare, read us a lesson about 'submission to the powers that be.'" It has the appearance, from the inverted commas, of being a quotation from my letter, but such will be found not to be the case.

I do not doubt that in some auxiliaries the representative system in the election of committeemen might be carried further with advantage; but I believe that, generally, the safe plan is, to find out those persons—and they are not numerous in most places—who have the leisure, and whose ardent attachment to this noble society inclines them to devote their time to the furtherance of its interests.

Perhaps you will allow me to correct a slight error of the press in my last, which somewhat obscures the passage:—in the fifth paragraph, for "many," read "to any," of your readers.

I conclude, Sir, by thanking you for your courtesy in allowing me the use of your columns, upon which I think you will allow I have not intruded at an unreasonable length; and hoping we may see increased efficiency, and, by the blessing of God, augmented usefulness of the British and Foreign Bible Society.

I remain, Sir, yours respectfully,

CHARLES SWALLOW.

Manchester, November 9, 1849.

## To the Editor of the Nonconformist.

SIR,—Since you are always so ready to express your opinion in relation to our public religious institutions, and also so liberal as to give currency through the medium of your columns to the individual opinions of your "constant readers," whether agreeable or adverse to your own, I beg the favour of a few lines in defence of the Bible Society. The first question, that of low wages to the binders, necessarily appeals to our sympathies, and the oppression of the hireling in his wages is an act which is denounced by the God of the Bible. But the Bible Society, be it remembered, does not employ these binders directly; but, in justice to the subscribers, is bound to have its work done on the best terms. The committee have no control over the terms of the contract, they do not dictate the price, but they accept the best tender; and if there is great competition in the binding trade, they ought not to forego the opportunity of cheap production, which, in all branches of trade, is the characteristic of the present day. With all the agitation on this point, however, we have no suggestions as to what course the Bible Society ought to pursue. If the price of Bibles is raised, will that lessen the competition amongst the binders, and induce them to put in higher tenders? and if they do, will they pay their workpeople the better, or pocket the difference themselves? On this point it is admitted, in a resolution passed at the meeting at the Mechanics' Institute last week, "That such cheapness, so procured, has unhappily led to still further reductions in the wages of labour employed in binding the sacred Scriptures sold by other parties, with a view to compete with the prices of their society." Here it is admitted that other parties get their work done even cheaper than the Bible Society. But is it not evident, on the surface, that no private tradesman, who has to get a profit on his Bibles, can fairly compete with a large society which issues at cost price? Let it be remembered, that the Bible Society is not a trading company, formed for the purpose of aggrandizing those who are connected with it; and that even if the public acted on the advice of a resolution passed at the meeting before named, and "discontinued the use of Bibles and Testaments supplied by the British and Foreign Bible Society, until a fair remunerating price is paid for female labour," the Bible Society would remain in the same position, still issuing (at whatever price) its books on the continent and through the various branches and auxiliaries in our own country; but if, as recommended, "ministers and Sabbath-school teachers" will go to the booksellers for their Bibles and Testaments, they may perhaps create a demand which will enable them to pay the binders as much or more as the contracters of the

Bible Society, and by this means furnish a better market for Miss Watkins's workpeople. But by no interference of the Bible Society can a more remunerative price for female labour be obtained, the religious public have the weapon in their own hands—they must give more money for their Bibles. It appears in evidence that Gardiner and Spottiswoode gain an advantage in point of price over the Bible Society. Since, then, it is proved that the booksellers get their Bibles more cheaply than the largest seller, why is not the outcry raised against them? If labour is at a high price, the Bible Society must still have it; and ought any religious society to give more for an article than a market price? Is it to be expected that a society is to make inquiry of the tradesmen who undertake its work how they pay their workpeople? If we did this in private life it would be considered an unwarrantable interference and a gross impertinence. If the question is candidly considered, it will be seen, however lamentable the fact, that the Bible Society cannot interfere. The quarrel is with the competition of the times, not with the committee of the British and Foreign Bible Society.

But there is now another feeling abroad of an opposite kind; viz., that the agents of the society are paid too well. In a letter this week (I am pleased to see not anonymous) it is said that "many parties are indignant at the manner in which the funds, in part obtained from the hard earnings of the poor, are squandered away in the shape of high salaries and travelling expenses." If we confine attention to home operations only, we find that, during the past year, the agents of the society attended 773 public meetings, the secretaries 156, Mr. Sanger 118, and the assistant secretary 2; making the total official attendance 1,049. I give this number as the most satisfactory, because, although 1,657 meetings were held during the year, 608 of them were not attended by any paid agent of the society. The expenses on this head are as follows:—"Travelling expenses of visitors, secretaries, and agents, in forming, aiding, and visiting, Auxiliary and Branch Societies and Bible Associations in England and Wales £1,036 16s. 2d." Is this an excessive sum for 1,657 public meetings? But—"high salaries." The society has six travelling agents, at an expense of £1,725, or an average of £287 10s. each per annum. Recollect that the position which these men occupy is no sinecure. In order to be efficient, and agreeable to the taste of the public, they must be men of ability and education. In order to satisfy the committee they must be men of industry and perseverance—men whom at least we may suppose would be qualified if in any branch of trade for commercial travellers—yet only receiving a salary equal, in some instances, but far below in many, to what is paid in this department of labour by many houses for a good traveller. Let this sum be placed by the side of the sums paid to the agents of other societies, or even Joint Stock Companies, or what many clerks in merchants' counting-houses receive, and I believe, on this point, not "many parties will be indignant." Then there are two secretaries of £300 a-year each, the sum usually paid to the secretaries of our "kindred institutions," if on as large a scale:—

An editorial superintendent at..... £200 a-year.

An assistant secretary and accountant £300 "

The assistant foreign secretary..... £300 "

The depositary ..... £300 "

These are all the sums in connexion with the home operations, which are paid away "in the shape of high salaries." If the offices are all necessary (for that is the point), I believe none will be disposed to maintain that the sum is excessive; while thousands of tradesmen, only in a moderate way of business, would consider it but a poor year's business unless their profits exceeded that sum. If men of talent give their energies to the promotion of an object such as that sought by the Bible Society, ought they to fare worse than a shopkeeper? It is granted that the agents are numerous, but I think not superfluous. The society is a great one. Its branches and auxiliaries are to be found in almost every city, town, and hamlet in the kingdom, amounting, in England and Wales, to the number of 3,217. The gross amount of its expenditure for all purposes at home is £6,843 9s. 1d.; a large sum, if all taken from the "hard earnings of the poor;" but which last year was met by legacies of more than £7,000 from the rich.

And let it not be overlooked that the foreign operations entail a considerable portion of these expenses. If those who at present are dissatisfied with the management of the Bible Society, will take the pains to read the last year's Report of its proceedings, they will rather wish it "God speed" in its onward march, than be disposed to cavil at its expenditure. Nearly every religious and educational institution is laid under tribute to its generosity in the gratuitous grants which it makes of the sacred Scriptures. During the past year its issues amounted to 1,107,518 copies; and during the forty-five years of its existence to 21,973,355. Let us go, then, to the official record of its doings, and take a view of the immense work which it is accomplishing, embodying in its movements the object at which every other religious society aims, and we shall cease to be "indignant at the high salaries," but rejoice to be contributors to so noble an institution.

I am, Sir, yours sincerely,

JOHN EASTY.

Upper Grange-road, Nov. 10th, 1849.

## To the Editor of the Nonconformist.

SIR,—The Bible Society was established to supply the poor with Bibles; but this has ceased to be its only object, and it is now a society of a mixed character, both benevolent and commercial, and furnishes copies of the Scriptures not only adapted to the necessities of the poor, but such as can be purchased only by those who are comparatively affluent. It is, in fact, a wholesale and retail Bible manufactory, and all its free contributors are members of the firm, its officers holding different situations, some gratuitous, others stipendiary. If it were confined wholly to its original object, there would be no adequate motive to induce it to compete with others in the cost of manufacturing its Bibles; and it might give the same, or even more wages than other societies or individuals, as it has the subscriptions of its members to supply any loss occasioned by selling at or below cost prices; but in supplying the public at large with copies of an expensive kind, upon which I suppose a profit is charged, the principle of competition which operates in all commercial transactions induces the society to manufacture its Bibles as cheaply as possible, as it is well known that the purchasers will go to the

cheapest market; and it is unreasonable to expect the committee, after having taken the lowest tender for the execution of the work, to insist upon the "workers" being paid a higher sum as wages than the contractor pleases to give. The question which strikes me as being most important is this, viz., whether it is just for the society to engage in the latter department of its labours, which is strictly commercial, and should be left to private traders. That the society is needed to supply the wants of the very poor at home and those abroad, who without its assistance are not likely to obtain the Scriptures, I suppose will be conceded by most of those who support the complaint of the "binders;" but if it were restricted to these objects, it is very likely the motive would cease which has produced that complaint. Being unknown to fame,

I subscribe myself, yours respectfully,  
A. B. C.

#### THE THANKSGIVING.

The following is the Royal proclamation ordering a national thanksgiving for the cessation of the cholera:—"WINDSOR, Nov. 6th.—VICTORIA R.—We, taking into our most serious consideration the indispensable duty which we owe to Almighty God for the manifold and inestimable blessings which we and our people have received at his hands, and desiring, by prostrating ourselves before his Divine Majesty, and offering up in the most public and solemn manner our praises and thanksgivings, to manifest to our faithful and loving subjects, and to the world, our deep and devout sense of his late mercies in having abated the grievous disease with which many places in this kingdom have been lately visited, which mercies have established and confirmed in us the surest trust and confidence in His protection and good providence, have thought fit, by the advice of our Privy Council, to issue this our Royal proclamation, hereby appointing and commanding that a general thanksgiving to Almighty God for these his mercies be observed throughout England and Ireland, on Thursday, the 15th day of November instant; and we do earnestly expect that the said public day of thanksgiving be reverently and devoutly observed by all our loving subjects in England and Ireland as they tender the favour of Almighty God. [!] And for the better and more orderly solemnizing the same, we have given directions to the Most Reverend the Archbishops and the Right Reverend the Bishops of the United Church of England and Ireland to compose a form of prayer and thanksgiving suitable to the occasion, to be used in all churches and chapels, and other places of public worship, and to take care for the timely dispersing of the same throughout their respective dioceses."—[A similar proclamation, appointing the 15th instant for a fast-day in Scotland, was issued at the same time.]

THE BISHOP OF LONDON, in a letter to the clergy of his diocese, says in reference to this event:—"You will, I am persuaded, see the propriety of calling on your congregation to contribute liberally of their worldly substance on that occasion as a thank-offering to Almighty God for their preservation from that pestilence which has hurried so many thousands to their last account; and I venture to recommend that the alms then collected should be applied to the promotion of some well-considered plan for improving the dwellings of the labouring classes. I would not be understood to prescribe the channel through which the collections should be so applied; but I would suggest that, where the funds so raised are not sufficient for carrying out a local scheme for that purpose, they may be safely entrusted to 'The Society for Improving the Condition of the Labouring Classes,' without fear of misapplication or waste. Much good has been already effected by that society in setting an example of what may be done towards providing the poor with decent and commodious habitations, by an outlay which will ultimately be repaid with interest, both in a social and a pecuniary point of view. It is a remarkable and encouraging fact, that in the dwellings and lodging-houses belonging to the society there was not one case of cholera, and two only of diarrhoea, which speedily yielded to medical treatment."

We are not aware whether Dissenters generally will set apart to-morrow as a day for religious services. In some cases we know there is no such intention. From a bill we have received, we learn that services are to be held at Albion Chapel, Southampton; but, to prevent misconception, the following note is added:—"As Dissenters repudiate all interference of the civil power in matters of religion, the pastor and the church have resolved on holding these services, not in compliance with the royal proclamation, but to afford opportunities for Christian worship, and to celebrate the Divine goodness in our national mercies, on a day of general cessation from business."

THE POOR AND THE DAY OF THANKSGIVING.—The following letter appeared in the *Times*:—"Sir, I am a labouring man, with a sickly wife and seven children, and I earn 15s. per week wages. My master has just been telling me that next Thursday is to be a day of general thanksgiving, and his place of business is to be closed; consequently I lose my wages of 2s. 6d. for that day. He says it is the wish of our Queen that we should keep this day holy, as recommended by the Privy Council; so I suppose I must, and let my poor children go without their dinners, which will be both a fast and thanksgiving day for us. But, Sir, I wish the Privy Council would at the same time have recommended that masters should not be particular as to stopping the day's wages of such men as we. I am sure there are thousands such as we who will have to go dinnerless on that day.—I am, Sir, yours,  
Nov. 8. GEORGE BATES, Grinder, near Sheffield."

#### THE BRITISH CHURCHES IN RELATION TO THE BRITISH PEOPLE.

##### THE PROPER OBJECT AND MEANS OF THE CHURCH.

Mr. Miall's second lecture was delivered at the City of London Institution, on Thursday evening. The attendance was about the same as at the previous lecture. The following is the substance of his discourse:—

In order to a just estimate of the particulars in which, and the extent to which, the British churches may be regarded as wanting in efficiency, it will be necessary to get as clear a notion as possible of the kind of work given them to do, and the power entrusted to them for its performance. In the present lecture, therefore, will be attempted a brief exposition of that change in man which it is the avowed object of revealed truth to effect—of the exquisite adaptation of that truth to bring about the change—of the arrangements made by God to secure an appropriate exhibition of the truth—and of the spirit requisite to an efficient application of them.

A church is an organized association of men, whose principal design it is, so to commend God, as portrayed in the Gospel, to those who are ignorant of, or mistake, his nature and his purposes, as to win them over to a willing subjection to him. The inquiry, therefore, whether the Church is fulfilling, in the main, its primary object, and, if not, to what causes its failure may be traced, can hardly be carried on satisfactorily until we have acquired a clear conception of its peculiar enterprise, and its legitimate resources.

Man's proper position is manifestly one of intelligent and happy subordination to his Maker; and of his nature it may be said, that it does not spontaneously sympathize with that position. Instead of yielding itself up instinctively to moral government, and being irresistibly drawn out into a glad surrender of itself to superior goodness, it invariably resents the appearance of a moral check, and even when it perceives its duty and its highest interest, is conscious of no predominant bias to place it in harmony with either. Call this what you will, the evil which comes out of it is assignable, not to man's appointed sphere, but to his nature, which ill agrees with it. As a creature, it could never have been otherwise than right that he should be subject to his Creator—as an intelligent and moral creature, intelligently and morally so—and if between the position which, of necessity, he ought to occupy, and his natural preferences, there is no exact and growing agreement, the cause of the discrepancy must needs be in himself, by what accident soever it might have come there. "In Adam we all die,"—"in Adam the many are made sinners." Our common descent from Adam, the first transgressor, is implied by these words to connect with it a common disinclination of a principle of life towards God. So mysteriously sensitive is the tie which links the spirit with the body, that there is no absurdity in supposing, either that the first spiritual deflection produced an irremediable physical derangement, increased by subsequent acts of moral insubordination to which it may have contributed, and transmitted by natural generation,—or the forbidden fruit of which the first pair ate may have introduced an element of physical change incompatible with spontaneous moral rectitude.

The true nature of the evil, however, under which the whole human family spiritually suffer, rather than the incident by which it supervened, is the point upon which our purpose would fix attention. A tendency to make his own will his chief end, whether inherited or acquired, speedily shows itself in every individual of the race. Of the calamitous change in his moral constitution and destiny which the fall brought about, it is difficult to speak in terms of exaggeration. Instead of a leaping forth of the joyous soul to meet God, the first thoughts of him diffuse a chill through our spirits, and the earliest consciousness of his just claims upon us, stirs us to resistance. We cannot recognise his voice without being startled by it; and the impulse which it first awakens is to flee, as did our first father, from his presence.

This absence of sympathy with moral law, and the Supreme moral Governor, of whose will it is an expression, is soon converted into positive enmity by a sense of guilt. Consciousness of wrong-doing is, by the constitution of our minds, followed by consciousness of evil desert—and self-dissatisfaction, distrust, dread, hatred, raise between us and the Author of our being an insurmountable barrier. This state of things left to run its own course, and to produce its own fruits, appears to be irremediable. It carries in it no single germ of possible renovation. It comprises no element of self-change Godward. Judged of exclusively by its own inherent tendencies, it is a final, fixed, unalterable disagreement of man's heart with his lot—a disagreement made broader by every manifestation of it—a disagreement necessarily and utterly incompatible with peace, satisfaction, or happiness.

The principle upon which the Supreme chose to proceed in meeting, checking, conquering, destroying, the evil we have attempted to

describe, was that of placing his own authority, as the moral Ruler, and law, as a simple expression of that authority, in association with facts calculated to attract for them the inmost sympathies of man. To disperse from his mind the dark cloud of apprehension which overshadowed it, occasioned by an indelible consciousness of guilt—to elicit confidence in the Divine goodwill—and, by his moral doings, to exhibit his moral being in a light certain, when perceived, of conciliating esteem and of drawing out love, appear to have been the main features of his design. To this end, his approach to us is personally, and in our own nature. In the life of a man, representative of the entire race, and mysteriously concentrating in himself all the threads of their legal responsibility to the Most High—it was in this guise, and through this medium, full of interest, pathos, and power, that the God-head was pleased to make an appeal to us on behalf of those his rights which our nature had repudiated, and to disclose to us those his desires and designs respecting us which his own character prompted, but which our guilty misgivings could not recognise. The controversy between the Sovereign and his subjects was thus adjourned from the region of abstractions, which the understanding only could have reached, to one in which all our emotions might have full play. All the resources of the Divine skill brought to bear in the conduct of this extraordinary approach to man, seem to have assumed an aspect of persuasiveness. The power exhibited is, throughout, the power of gentleness. It is a history, from its commencement to its close, illustrative of Deity engaged, not in crushing resistance, not in over-awing the conscience, but in gaining the heart.

The good achieved for us by unswerving adherence to the principles of moral order, is the fruit of disinterested and inexpressible self-sacrifice. The sufferings of the Son of Man were the costly testimony he offered to the propriety and the necessity of preserving unimpaired the authority of his Father's moral government in this world. The purpose in his heart, the secret of his history, the key to his whole course, must needs have been associated with terrible suffering. "My soul is exceeding sorrowful, even unto death," is a confession which agrees too well with the tenor of his memoirs, to extort from us surprise. That he wept we cannot wonder, nor that, with his moral sensitiveness, the evidence all around him of the havoc made by sin, constrained him oftentimes to pour forth his soul to God "in strong cryings and tears," to strengthen him for the self-immolation which he had in prospect.

The work of Christ is uniformly set forth in the Scriptures, as taking us from under a dispensation of law, and placing us under a dispensation of love. There is a world-wide difference between the two. The one demands conformity to a command—the other solicits trust in an offer. The spirit of this is coercive—the spirit of that is alluring. "Do and live" is the injunction of the former—"Come and live" the invitation of the latter. The characteristic of the first is light from without, converging from all quarters upon the conscience—that of the last is light kindled within, diffusing itself in every direction, and beautifying everything by its own beams. There, authority enjoins—here, goodness woos and wins. Morally, there is as great a distinction between the two economies as there is between pressure and attraction—between the uttered command of a master to his bondaman, and the expressed will of a husband to his bride.

In perfect keeping with the object sought, and with the nature of the instrument to be employed, the dispensation of the gospel has been committed to men, and we are warranted in concluding that the actual selection of man for this undertaking is the wisest and the best. But it is to be noted, as a further characteristic of God's plan, that he has committed the dispensation of the gospel to those men only who themselves sympathize with it. The loyal alone are commissioned to preach allegiance—the willingly subordinate, to wield the moral force of truth in favour of order.

There remains one more feature of God's plan for bringing to bear upon the minds of men the moral power of the gospel. He has arranged for the dispensation of his truth, not only by men who sympathize with, and submit to, its claims, but by such men in organized association—by churches. As in other respects, so in this, he has consulted the laws which his own wisdom had stamped upon our nature. Two ends of great importance seem to have been designed, and are unquestionably promoted, by the organized association of Christian men, in churches—both of which bear upon the mission with which they are charged—one affecting themselves, the other relating more especially to their work. Mutual converse and watchfulness, united contemplation and worship, tend to mature in them that change of disposition in reference to the spiritual government of God by Christ, which first put their sympathies in harmony with the Divine law. The knowledge they have acquired needs to be enlarged—the choice they have made needs to be confirmed—the love begotten in their hearts needs to be strengthened by appropriate exercise,

and the altered current of their feelings, to work out for themselves a channel of settled habits and principles.

The last feature in this arrangement for the application of the gospel truth is the Providential co-operation, and the work of the Holy Spirit. All important as are these agencies—fitting as it is that we should recognise and supplicate them as manifestly under the immediate direction of the Supreme—they are neither uncertain nor arbitrary. They bear the same relation to the promulgation and success of truth as do rain and sunshine to the growth of seed. In each case God works according to fixed laws; and under those laws, the infusion of life by Him through the means he has appointed, is as certain in the spiritual as in the physical kingdom.

Interest in the maintenance of the Divine rights—interest in the promotion of man's welfare—and faith in the gospel as the means to both; or, otherwise stated, sympathy with the moral Ruler—sympathy for his revolted subjects—and sympathy with the system on and by which he is acting to win them back—seem to comprehend the main features of spirit which every church should display. The second of these is not less essential than the first. Nothing is more distinctive of Christianity than a spirit of thorough benevolence. Amid the wrecks which the fierce passions of human nature have strewn up and down this world, she moves with light step and ministering hand. She loves to wipe away the falling tear, and bind up the broken heart. The churches must be like her. Their reputation should be such as to attract towards them the first glances of sorrow in search of commiseration, and to excite the first hopes of the oppressed yearning to pour out their wrongs into a sympathizing bosom. The outcasts of society should be made to feel that there are hearts to bleed for and hands to help them in every Christian church. In the place of a formal, frigid, sectarian, theological benevolence, there should be evinced a frank, warm, unselfish, untechnical, interest, in all that concerns the happiness of our race. The churches should be well-heads of consolation, not only to select sufferers, but to suffering of every sort. He whom they represent was jeeringly spoken of as "the friend of publicans and sinners;" and hence "the common people heard him gladly." Whenever the churches earn a like reproach, they may expect to be rewarded by a like success.

The following is a report of the third lecture, which was delivered last evening, to a much larger audience than was present on either of the preceding evenings:—

#### RELIGION OF THE BRITISH CHURCHES.

With our minds asleep as to facts, whether past or passing, and awake only as to probabilities based upon preceding considerations, our description of the achievements wrought and the position won by Christian organizations, might reasonably be expected to resemble a triumphal march—a magnificent ovation. It is true, a survey of the work to be done might overwhelm the most confident with despair—but a glance at the arrangements made by God for accomplishing it, might inspire the most despondent with confidence. Will not, we ask, the men who have learnt the secret of revealed truth, who have caught its meaning, and have gladly yielded their souls to its claims, hold in their hands the keys of the world's destiny? When the depravity of man's nature is assigned as the reason for the comparatively slow progress of Christianity, it is forgotten that *this* was the precise evil which it was framed to subdue, and that the excuse pleaded is nothing less than a covert impeachment of the means devised by Infinite Wisdom, or a complaint of the capricious action of the Holy Spirit. Reverent views of God's perfections and character forbid the attempt to trace up the inefficiency to him. Such failure, therefore, as there may have been, must be ascribed to something amiss in the churches themselves. Were they right—right in all respects—everything else would be right.

No thoughtful man, it is presumed, tolerably acquainted with the general state of religion in Great Britain, will regard it as fairly and adequately expressive of the spiritual power of the gospel. We may assume thus much without perplexing ourselves with statistics, difficult, in this matter to collect, and comparatively worthless when collected. The reluctant acknowledgment of all denominations that have the means of common utterance—the slow rate at which they recruit themselves—the general want of power about them—the suspicion, in some circles, that the gospel is becoming effete—the almost imperceptible degree in which the influence of religious truth acts upon the ordinary affairs of men—the evils, wrongs, and errors which are prevalent, unredressed, and active—the insuperable difficulty, feigned in some quarters, actually felt in others, of providing for the mere machinery of Christian societies—bear a sadly unfavourable testimony to the efficiency of the British churches. Indeed, the sickliness and feebleness of embodied

Christianity have become a topic of common talk, and what is worse, of talk unaccompanied by strong emotion. Whilst many plans of grappling with the evil have been propounded, none has awakened much faith, or elicited a general exclamation of "That's it!" We can hardly feel right in reference to the matter without being impelled to say what we think of it, at the hazard of being charged with folly and presumption.

This sketch is presented as only generally accurate. It is not pretended to be uniformly exact. It is not believed that all is wrong—a mass of insincerity from skin to core. Nor is a resuscitation of spiritual life and heroism expected from novel interpretations of the Divine word. Much light may yet be thrown upon the philosophy of the gospel, but no very noticeable change in the prevailing faith. The churches may not be incorrectly represented as dragging on from year to year, but the representation compels us to infer a positive effort against decay. Their strength is not only not entirely gone, but it improves rather than declines. Measured by what they were five and twenty or fifty years ago, they have gained ground in almost all respects—are more enlightened, more earnest, more pure, more philanthropic, than they were.

In the belief that the churches would gladly ascertain the seat of their disorder, and trace its course through all its symptoms, it is proposed, not to present a minute specification of defects and evils, but to fix attention on three or four points, regarded as constituting the disease in its primordial and essential principles—to trace it through a sufficient number of symptoms to familiarize the mind with its character and power—and thus to put thought upon the right track for the discovery of legitimate and unfailing means of cure.

An inadequate perception, and hence a low appreciation, of the ultimate drift and purpose of the gospel economy, seem to be at the root of this morbid condition. The grand consideration with the Divine Mind in devising the remedial dispensation should be the dominant motive with us in the reception, study, and exemplification of it. The pivot on which that economy turns is, the reduction of what is to what ought to be. Rightness is the centre of gravity about which the whole system revolves. Our felicity will follow obedience to the Divine will—but His pleasure, not our felicity, is to be the end pursued. But, in our reading of God's message, man too generally occupies the first place—God, the second. We regard the gospel more in respect to our safety than to His rights—constitute our happiness the goal of the gospel, and subjection to God merely a necessary mode of arriving at it. There is an essential difference, both in kind and in effect, between the contemplation of excellence itself, and the contemplation of the advantages which may accrue to us from it. The last is the too exclusive exercise of religious people in the present day; the full moral power of the gospel can only be realized by the first. Hence it is that the religion of our times leaves self paramount still. The salvation which it searches after, receives, exhibits, and enforces, is summed up in three words—"the greatest possible happiness." Admiration of God is second to delight in our own destiny. The practical consequences of thus substituting the effect for the cause, are not only serious, but make themselves visible in every direction. Like an error in the first figures of an intricate calculation, it vitiates all the subsequent results.

In the foremost rank of those results, is the prevailing habit of constituting religion a distinct and separate engagement from the ordinary pursuits of life. It is cultivated as a *branch* of the whole duty of man. The body has to be fed and clothed—the soul has to be saved—so much is considered due to each, and each is followed as an unconnected and independent line of care and activity. Self pursues its calling in both departments—in the one for time, in the other for eternity. Business is not regarded as religion—religion does not furnish the motive to business. Godliness is not so much a life, as a specific part of it—a sort of inclosure railed off from the entire surface of existence, for the cultivation of virtues which will not flourish elsewhere. The gospel is used as the exclusive means of averting the final loss of the soul. It has a veto upon our proceedings, but it does not make the law.

Quite as distinctly, and to an extent almost as melancholy, one may see the pernicious influence of the error adverted to in the seemingly arbitrary manner in which obligation is recognised. Close and affectionate sympathy with rightness is not displayed, but the very reverse. New ideas and projects, undeniably just and right, extremely desirable, but generally sneered at as utopian, find indeed their first few followers among religious men, but the religious world is usually about the last quarter in which they find a hearty recognition. And more,—it would appear to be an impression by no means uncommon, that there are regions of moral obligation with regard to which they who assume to be in harmony with God ought to be as though they were not—without

carefully formed opinions, without interest, without sympathies, without conscience; large departments of human action, affecting, to an immense extent, individual and social well-being, and needing, more than most others, the light of Christian principles and the purifying power of Christian affection, into which it is deemed uncomely for spiritually-minded men to venture. "Beware of politics," is the exhortation much more frequently heard than "Let your politics be governed by religion." However hope of personal salvation may admit of connivance at wrong, an absorbing complacency in God's moral excellence cannot allow the subjects of it to be indifferent to any thing which embodies moral principle, or touches, though but at a single point, man's moral welfare; still less tolerate a systematic violation, under pretext of political or social exigencies, of the great maxims of justice, right, truth, and charity.

Ranging under the same head, as originating in the same generic cause, is that still more mischievous characteristic of the religion of our times, the vicarious habits of Christian obligation and activity. For the most part, personal piety is regarded by the churches as dependent upon personal effort—whilst all the more direct and important social expressions of it are left to professional zeal. Money is given, sometimes liberally—but thought, counsel, time, activity, is seldom and grudgingly placed at the disposal of the cause of Christ. All the outward means of displaying attractively and effectively the object and spirit of the gospel, are treated as the especial, if not exclusive, obligation of ministers and deacons. Hence to most of the churches are attached minor societies for discharging duties appertaining to the church as such. The minister, instead of presiding over an active organization, is himself constituted the organ by which it acts on surrounding society. We may rejoice, however, in the conviction that this unnatural state of things is giving place to something better.

Another illustration of the mischief occasioned by this prevalent misconception, is to be found in the several documents and proceedings of various denominations, which furnish, more or less directly, information of the visible result of religious ministrations. Nowhere do they indicate a large success. Of late, the records of progress have presented a total which falls below the average. If not absolutely, as compared with our former state, yet relatively, as compared with the population, do we appear to be losing ground. The fact, however to be deplored, is not inexplicable, nor even surprising. Man's relation to the substantial verities of divine revelation is not changed, it is true; but, in this country, at least, his susceptibility of impression by that aspect of the Gospel which is most prominently, and almost exclusively presented to him from the pulpit and the press, is steadily lessening. Two characteristics of human nature will contribute to account for the sad phenomenon—the first is, that all the emotions awakened by the contemplation of actual or possible gain or loss to ourselves personally, lose power in proportion as they are tested; the other, that personal feeling is very greatly modified by the moral atmosphere with which it is habitually in contact. According to the first of these laws, where the appeal is made to the higher sentiments—to our love of moral excellence rather than to hope and fear—the very opposite would be the result.

Beside putting man in the place of God, there is another prominent error—that of making law instead of love the spirit of the Gospel. True, with the greater part of our religious bodies, grace as opposed to works is a standing article of faith, but, here as elsewhere, what appears in the creed, is forgotten in the practice. The churches, for the most part, are afraid of the liberty of the Gospel. They dare scarcely admit even in theory that it is the "perfect law of liberty." All the manifestations of religious principle and effort should be distinguished by spontaneity; but few will contend that such is the case in the present day. There is no exuberance of life. Much is done, but not *con amore*. We have more mechanism than power to keep it going—much, indeed, of the mechanism is worked with a view to generate power. Look down a subscription list! Mark the long array of guineas in single file! Why this uniformity, when no such uniformity of circumstances is pretended? And even that,—there have been pungent appeals, special excitements, deputations, tea parties, and personal application by hard working collectors, to produce and maintain it. Compromise as well as constraint characterises the churches. Prudence is elevated to the throne of the virtues. What is the reputation of Christian men in the department of trade and commerce? How much is "the name of Christ blasphemed" through the inconsistencies, in this respect, of his professed disciples! The worst feature of the case is, the prevailing opinion that it *must be so* in the present state of society. In the drawing-room, gentility occupies the throne which prudence has usurped in the warehouse. Political movements, more especially the electoral department, would yield to scrutiny abundant specimens of the same class of evils. In

keeping with this substitution of law for love, letter for spirit, is the growing disposition on the part of the Churches to attack irreligion in its external manifestations—as, for instance, the “Sabbath question.” Would that the illustration were a solitary one. And, finally, the objective in Christianity has been too exclusively regarded—the subjective overlooked, or even discouraged. Orthodox perceptions are required rather than an eye to the divine—overweening concern as to what men shall believe has produced a carelessness as to the cause and character of their faith.

There is, of course, another side of the picture, as well as this sombre view of what is morbid—exceptions to it may be more numerous than we imagine. But however one-sided and incomplete the sketch, there is enough in it to suggest serious and useful reflection.

The fourth lecture of the series will be delivered to-morrow (Thursday) evening. It will be seen from the advertisement, that the charge for admission to the remainder of the course has been considerably reduced.

**THE FREEHOLD LAND MOVEMENT.**—We were lately conversing with an intelligent American upon our representative system. He inquired into the various kinds of electoral qualifications contained in the Reform Act. When we came to the forty-shilling freehold, he observed, “You mean, I suppose, the payment of forty shillings of taxes;” and upon our explaining that it gave the right of voting to every man who possessed an income of forty shillings from real property, without any other condition whatever, he threw up his hands and exclaimed, “What more do you want?” And he proceeded at once to cross-question us pretty closely, as to whether the people of this country really felt desirous of possessing the franchise; “for,” he added, “in the United States, where a man considers that a vote is a necessary of civilized life, and is in the daily habit of discussing the best mode of exercising his political power, if the constitution put no greater obstacle in the way of enjoying the rights of citizenship than the acquiring of ten dollars a year of property, he would never be satisfied with himself till he was in possession of it.” To fight the battle of reform, we must look round for the most advantageous field of action. In communities less advanced than ourselves, where physical force decides the fate of political parties, the people adapt their tactics to the geographical features of the country—in Hungary they retire to their morasses, in Circassia to their hilly fastnesses, in Venice to their lagoons. The English Reformers, in their constitutional struggle for freedom, possess a stronghold, in the forty-shilling freehold, bequeathed by their ancestors, which it behoves them to occupy with all their forces at the outset of the campaign. We should like to see their efforts concentrated upon this point, as the basis of all their future operations. They will be bad tacticians if they waste their time in petitioning the present House of Commons whilst there is so ready a mode open to them of changing the character of that House. Every county must have its Freehold Land Society, with branches in all the polling districts; and there must be a central body, like the Council of the League, to animate and direct the whole movement. Nor must it be confined to societies upon the Birmingham model; they are excellent for the particular purpose for which they were designed, namely, to enable working men to become freeholders by the payment of weekly or monthly subscriptions. But there must be a canvass in every district, to induce men of the middle class to qualify who have neglected to do so. They would generally prefer to buy a small freehold, or a rent-charge, on their own separate account, but they may require to be stimulated and aided in the work.—*Reformer's Almanack for 1850.*

**COST OF COMBUSTIBLES.**—The quantity of gunpowder to be kept in store, exclusive of that consumed at foreign stations, is 170,000 barrels, which is equal to the consumption of the last two years of the war with France! The average annual consumption is 12,000 barrels, the cost of which is about £45,000. The number of ball cartridges manufactured in each of the last three years exceeds 6,500,000, and the number of blank cartridges has varied from three to five millions. Money is also as lavishly expended in stores in the colonies as at home, there being, for instance, in Canada, at the present time, stores of the estimated value of £650,000. And the stores thus accumulating are constantly becoming unserviceable or obsolete, and it is distinctly intimated that “even when the change of armament shall have been completed, it must be expected that further improvements will repeatedly be introduced, and that the store of many articles will thereby be rendered useless!”—*Reformer's Almanack for 1850.*

**FREE KIRK DISCIPLINE.**—The *Aberdeen Journal* informs us, that on Sunday week two repentant sinners, a man and a woman, stood in sackcloth, on the cutty stool, in the Free Church, Lybster.

### THE RECENT PEACE MEETINGS.

Two letters, containing a graphic report of the recent peace meetings at Exeter Hall, and at Birmingham and Manchester, emanating from the pen of M. Bastiat, and addressed to the Archbishop of Paris, M.M. Victor Hugo, De Lamartine, Emile de Girardin, Coquerel, Michel Chevalier, the Abbe Deguerry, &c., have been made public.

M. Bastiat commences the first by telling these gentlemen that he shall regret to the day of his death, that they “whose names are so influential and so justly respected on both sides of the Channel,” have been unable to be witnesses, and, “so to render an account to the country of the extraordinary spectacle at which I was present, and which has left an ineffaceable impression on my mind.”

M. Bastiat then depicts the enthusiasm which was exhibited at the Exeter Hall meeting. He remarked, “that the worthy president, Mr. Ewart, M.P., made use by mischance of the word *kingdom* in speaking of France; but immediately correcting his error, he said, ‘the great French Republic!’—an expression which was the signal for an explosion of enthusiastic and approving cheers. I, who preserve my faith in the glorious future of our Republic, could not help feeling deeply moved by the gratifying demonstration.” “A trait of English manners,” says the writer, “characterised this first sitting—the appearance on the platform of Mr. Samuel Gurney, one of the most influential bankers of England.” On seeing this worthy man, grown grey under the burden of business, rise to speak, the writer thought that he was about to treat the question of war and disarmament in a financial point of view. He was mistaken. “He (Mr. Gurney) only presented religious considerations, and even gave the meeting to understand that he should see with pain the Peace Association invoking in favour of its cause considerations of a less high order.”

M. Bastiat then concludes as follows:—“On this subject I ought to inform you that two great movers have combined their forces in England for the promotion of the cause of peace—the religious and the politico-economical idea; and it is precisely this combination that in my opinion renders success infallible. For how can public opinion fail to turn, with its almighty power, against the barbarous and expensive use of brute force, as contrary to interest as it is opposed to religion? It must at the same time be admitted that Mr. Cobden, in calling to his aid the energetic sect of the Quakers, has obtained auxiliaries who are, perhaps, rather too disposed to rely on the actual efficaciousness of motives purely religious. History and experience are at hand to teach us that the interests of a future life are not always sufficient to determine men permanently to abandon the base interests of the world; and if it has pleased God to harmonize these two orders of ideas, why should the one be neglected, and the combatants, so to speak, enter the lists only half-armed? Mr. Cobden therefore appeared to me to gain the approval of the meeting when he urged the necessity of resorting to other and more practical means of persuading men to peace. Thus, Mr. Cobden was led to speak of the influence which that powerful agitation was called to exercise on diplomatic and financial matters—that agitation which, in England, raises all classes (except the interested ones) against large armaments, and, consequently, against the system of international interventions with armed force.”

“I have seen with much pain that the *Journal des Debats*, imitating the example of the *Times*, has affected a contemptuous and jeering tone in speaking of these meetings. ‘We will spare our readers (says this paper) the speeches which were delivered, especially an improvisation of Mr. Cobden, in which that gentleman affirmed that the friends of peace are the best diplomatists.’

“Oh! vilification, vilification!—thou art really the scourge of our epoch! What! Are the same men who are daily whining and whimpering at the extinction of all faith, the first to receive with disdain, irony, sarcasm, and scepticism, the most worthy, and, I dare to say, the most efficacious efforts? What, then, is the blindness which smites them—the vertigo which carries them away? What! You agree that the people succumb beneath the burden of taxation; that thence arise dangers to order and security! You admit that the evil has its origin in the debts which have been bequeathed to us by past wars, and the immense military preparations organized in view of future wars! You admit that France can only disarm in accordance with England! You admit that this is our only plank of safety! And yet, when a truly providential agitation is manifested in England, when she shows us a possible period to all our difficulties, you are so attached to the sarcastic tone to which you have thought proper to give utterance in your paper, that you can only speak of the promoters of this movement in railing and insulting terms. In vain do they make superhuman efforts; in vain do they sacrifice their health and repose in order to ensure for the system of disarmed peace the force of public opinion; nothing affects your hard hearts, and to calumniate is a habit which you are unwilling to abandon.”

“I did not intend, gentlemen, to quote the speech of Mr. Cobden, but the time in which the *Debats* has spoken of it determines me to submit that admirable address to your appreciation.”

The second letter refers to the Birmingham and Manchester meetings. Of the former M. Bastiat says:—“Time is money,” says the English proverb. It is without doubt upon this principle that this agitation in that country flies from town to town as rapidly as the locomotive. We left the meeting in London on Wednesday evening towards eleven o’clock. On Thursday, at eleven o’clock, we were

introduced to the immense and magnificent room in the Town-hall of Birmingham. This second meeting bore a particularly severe and energetic character. It was presided over by the venerable Mr. Joseph Sturge, whose name is dear to England, because borne by one of the men who contributed most to the abolition of slavery. The seats had been removed in order to make more room for the immense assemblage. More than seven thousand persons, four or five thousand of whom were working men, dressed in their working clothes, sat during four hours listening with the most religious attention to speeches in which there was most assuredly nothing calculated to excite patriotic and popular feelings. Glory, victory, warriors, and laurels, are themes with which one is sure to create among the masses melancholy applause, but these have given place to another idea, that of concord, of peace, and of the fraternity of nations. Birmingham is not only famous for its manufactures; it is a great focus of moral energy and political activity. It was Birmingham that took the lead in the great movement which brought about electoral reform in England—that key to all other reforms. ‘Public opinion,’ says Pascal, ‘is the Queen of the world.’ Yes; but on one condition, viz., that it has legal means of enforcing itself. Those means were conferred upon Great Britain by the men of Birmingham. It is to their persevering efforts that the industrial and operative classes of England owe their access to Parliament in order to neutralize the bellicose and quarrelsome spirit of the English aristocracy. Such is the text of a short speech that I thought it my duty to deliver to the meeting.

“The next day we were present at the great meeting at Manchester. I do not believe that any human pen has the power to describe the impression experienced when in front of 8,000 persons, all under the influence of one common idea—all animated by the same dispassionate enthusiasm, if the two expressions may be combined; and the emotion rises to its utmost height when one reflects that it is the object of these powerful demonstrations to realize a great blessing for humanity. How is it that not one of our great writers, such as Hugo or Lamartine, was able to be present at this sublime spectacle? They would, no doubt, have spoken in such a manner as to silence sceptics and profane railers, for it is impossible to witness such a scene without being inspired with an unshakable faith in the progress and the future prospects of civilization. The meeting was held in the great Free Trade Hall, and was presided over by Mr. G. Wilson, the worthy chairman of the Anti-Corn-Law League. The speakers were Mr. Bright, M.P., Mr. Prentice, Mr. Fry, and other members of that famous association. One might have imagined one’s self carried back to the days of the great contest against monopoly. It was certainly a good omen—for those who have succeeded in wresting from the grasp of the British oligarchy the privilege of speculating on the starvation of the masses will assuredly be able to wrest from it the privilege of speculating on war. Is there not, moreover, a close connexion between the doctrine of free-trade and the Christian doctrine of universal peace? At the end of the sitting, Mr. Bright, M.P., carried out a sort of dialogue with the public,—‘there are Frenchmen (he said) whom certain parties would have you regard as natural enemies. [Groans of ‘Shame!’] Will you make war upon them? [Never, never!] Do you regard them as brothers? [Aye, aye.] After these interjections, multiplied by 8,000 voices, Mr. Bright continued,—‘Well, let us utter, in honour of France, three triple salvos of hurrah, such as the throats of Lancaster can pour forth!’ and then, all I can say is, that I really thought we were all about to be buried beneath the ruins of the edifice. All at once, the wars of the Empire presented themselves to my mind, and I said to myself, Humanity! humanity! thou art entering upon a new era. Democracy thinks and acts for itself—the reign of war is past!

“And now, gentlemen, have we nothing more to do? Shall we repose on the laurels so generously distributed and so easily acquired? Have we fulfilled our duty to ourselves and our sacred cause by the utterance of a few speeches, by the writing of a few lines, by the reception of some applause, and by the braving of a few stupid sarcasms? No—a thousand times, No! You, M. the Archbishop of Paris, are at the head of the clergy of France, who invoke daily the God of peace and concord, and it depends on you to give to your preachings a real and practical direction. The misfortunes that have been drawn down on your devoted head, M. de Lamartine, by your devotion to humanity, ought more than ever to attach you to it, for one always loves those for whom one suffers. You, M. Victor Hugo, are president of the Peace Congress, and that title, as well as the splendid gifts you have received from God, imposes rigorous duties on you. You, M. Emile de Girardin, dispose of a journal of immense circulation, and it is in the columns of *La Presse* that you ought to concentrate all the scattered rays of human aspirations towards a future of labour and of peace. You, M. Beranger, allow your lyre to slumber, when you might bequeath to the world, like the song of the swan, one of those popular hymns which enjoy the glorious privilege of rallying all hearts round one and the same idea. As for us, humble economists, our task is more modest, but not less efficacious. It is coldly didactic. It consists in proving the principle, already mentioned, ‘that the prosperity of one nation is proportionate to that of all the rest!’ Whence is deduced the harmony of interests with the truths of Christianity, and the scientific realization of that command, ‘Seek justice before all things; the rest will be given to you in addition.’”

# LEAVES FROM LIFE, PICKED UP DURING FOURTEEN YEARS' RESIDENCE IN THE WEST INDIES.

By NEVILLE WILLIAMS.

CHAP. VIII.—THE BITER BIT.

In looking over my West Indian memoranda, I find it very difficult to believe that they are true; and as my readers have no knowledge of the witness, they may sometimes hesitate as to the correctness of his testimony. There is, however, one place in which my statements will all be endorsed—that is in the West Indies; and I may assure those at home who read these chapters, that since I began to write, their truthfulness has been repeatedly admitted by several who, like myself, lost their health and spoiled their complexions in the Caribbean Archipelago. One thing I must say about myself, lest I am misunderstood; I am not a disappointed man; fighting under a masked battery does not prove me a coward; there may be fearful odds against me, and this expediency may be an advanced order of true principle. It is not because I am soured in my temper, or disappointed in my prospects, that I thus endeavour quietly and effectually to point out the sore places in our West Indian colonies. If, according to recent information, the "West India body intend to make a claim to further compensation during the next Parliament,"—a claim not to twenty millions, but to "forty millions sterling without interest," and if, "although the claim is certainly of a large amount, yet so irresistible is the force of truth and justice over the British nation, that there is no reason to despair of the speedy recognition and payment of this claim by Great Britain, together with all arrears;"—if all this is true; if the Government party in the West Indies and the planter's party are just about to make friends after a long and deadly hostility, in the fashion of Herod and Pontius Pilate; it is time that we reconsider the actual causes of West India poverty, lest some additional loans, never to be repaid, be taken from the taxation of this country by the stock-jobbers of the House of Commons.

I need not recapitulate one of my former statements; penny wise and pound foolish people, the proprietors of West Indian property are now smarting under the certain consequences of their improvidence. Some financial matters have been already considered; moral questions must now be looked at; the details of business have been spoken of, let us now go into the details of truth and duty: we have examined the ledgers, let us now go into the workshops, harems, and prisons of the West; let us look at freedom, not as connected with hogsheads of sugar, puncheons of rum, or tierces of coffee, but as a question of human hearts and human interests; and let us be allowed to say, the rights of property are not to be compared with these.

Our position is this: that all that the West Indies are now suffering from (and we do not deny the extent or severity of this suffering), is *self-inflicted*:—

"In these cases  
We still have judgment here: this even-handed justice  
Commends the ingredients of our poisoned chalice  
To our own lips."

And being self-inflicted, it is sheer mummery and whining to cry across the Atlantic for pity, and then to talk magniloquently of a future forty million loan for losses brought about by their neglect of the first principles of political economy, the plainest dictates of common sense, and the ordinary maxims of fair dealing.

Let us come to objections and replies, and so make our way clear. Here are specimens:—

"But my people are so ungrateful, they all left the estate directly they were free." Had they much to be grateful for? Was the discipline of slavery an agreeable recollection? Had you ever much liking for those "horrid people?" if so, you "never told your love." Did you treat them as human beings, or as "black cattle?" When your cook spoiled your dinner, was she not sent for before the whole company, and, woman as she was, disgraced and degraded before you all? And when a bill was protested in London, did not your anger find vent upon the unfortunate backs of the trembling gang? Let me repeat a story from my journal, of an occurrence that took place upon the estate of a lady, a resident, but mortgaged proprietress, who frequently complained to me of the ingratitude of her people in refusing to work for her after they were free. One morning, after breakfast, an old African woman came to ask my advice, and to seek my protection, under the following circumstances (I give the account in her own words, taken down at the time):—"My good massa, what I shall do? if the Queen no send you to this country, we shall perish! massa, hearce my story and tell me what to do? I have one daughter, no more, all the others dead. I have had plenty of picaninny in the slave time, but they die. I don't say they kill them, massa, but the work stronger than the body, and so they lie down in the ground where work can't trouble them. Massa, my one daughter I come to speak about; she was head housewoman at Mrs. McLean's, Mocho, and three years ago they say she was sulky; but, massa, she

wasn't sulky, only her head get away from her\* every now and then, and so they send her to the treadmill. In the treadmill house they beat her skin all over, because she can't keep the step well, and her legs are all bruised, and so when she come home she don't know me, she don't know herself, but she run about in the wood, run wild, and nobody can tell where she is now; my one daughter is lost to me, and I am lost to my daughter; but my daughter have a little child, and now missus say this child must come and stop with her, and wash and cook, and do everything like her mother. I say no, I can't give my consent to that, I feel in my heart that after the mother go wild in the buckra house, may be the daughter go turn so too, and then who I shall have to comfort me and make me keep heart? Now missus say I must go away and leave the property, I am too old to stay, I can do no good again, and I have nowhere to go to, and I come to ask whether, after missus buy me out of the ship, after me live there so many years, she can turn me away like this, when I have no place to go to." And yet these people were not grateful! although this is no exaggerated picture of the general treatment of the old people during those all-important years of transition from slavery to freedom through the apprenticeship.

"But the people ask such enormous wages, that it is impossible to employ them." I admit that the people did ask high and unreasonable wages after emancipation—wages utterly inconsistent with the value of their labour, and with the paying ability of the proprietors—wages in some cases most ludicrous, considering the short hours of the "free day," and the imperfect character of the labour performed. All this I cheerfully admit, and am not surprised at the statements I have so often heard, and so often answered, respecting the unreasonable demands of the free people. They were most unreasonable to you, absent proprietors, but they were most reasonable for your estate manager. Let us explain; a single circumstance will suffice. I hired my man-servant from a gentleman of the name of Howell; I paid the man for his work as groom, &c., 10s. a week; of this he took 8s. 6d. to his master, and was allowed the rest for himself, so that his owner, who had some thirty or forty apprentices, made a capital livelihood by hiring out these people, and receiving their "avails" himself. Well, the man was an honest, good man, and I suggested to him one day the propriety of purchasing himself, and offered to lend him the money for the purpose. The day was fixed—the court was held; of course, I could not adjudicate in this matter; and Mr. Howell being asked, upon his oath, how much a day this man's services were worth, said, 2s. 6d. a day; and at that rate he was valued, and at that rate he paid for his freedom.

Other cases of a similar character continually occurred. There were several people belonging to a Mr. Drummond, at Mocho, who were determined to buy themselves, on account of his severity; they would not wait for the "Queen's free." There was a man of the name of Parker, I remember, who had been head cattle-minder, but, for some cause or other, had lately been in the treadmill, who came to the court to be valued; his master swore he was worth 3s. 6d. a day; and that amount, calculated up to the day of freedom, was paid by the man for himself, and the man vowed he would never work for a white man under 3s. 6d. a day. And so the thing went on. Scores of times did I remonstrate with these gentlemen, and assure them that the negroes had no correct idea of the value of their own labour; that they would be guided solely, when free, by their masters' valuation; and that such rates were incompatible with the existence of West Indian cultivation. All in vain.

"Double, double,  
Toil and trouble,"

but all in vain; the planters were deaf; they resolved the people should not be free, and put every obstacle in the way of its acquisition. When, therefore, the people were free, they, remembering the great sum with which they obtained their freedom, demanded payment for their labour at their former masters' own charges. Said the people often, not caring to hide the joke they had obtained at their masters' expense—"Hi! you ever hearce something! you think white man can tell a lie! no! black man lie, but buckra always speak the truth, especially when he kiss the book! only t'other day massa swear I was worth 2s. 6d. a day; and now he say he won't give me more than 1s. 6d. a day. Hi! massa's eye must turn; his head go wrong; me shall go home and wait till buckra get well!" This reckless valuation was the principal cause of the high wages the people asked after freedom, and a whole twelvemonth's labour to the estates was totally lost, in vain attempts to coerce the people out of the folly into which their managers had urged them.

"But the people won't work when they are employed: they are a lazy set." For this plain reason, that wages were never paid punctually, and seldom paid according to agreement; in the whole compass of my remembrance, neither in Jamaica nor in British Guiana, do I remember

one single estate where the negro had a fair chance to equal justice. The attorney drew his bill on the mortgagee at home, and how much he deducted for himself no one may say; he sent the manager a moiety to pay wages; and the manager took pickings out of it for himself before the people were paid a stiver. Dr. Spalding, now a member of the Jamaica House of Assembly, and, when I knew him, a large planting attorney, kept the people on three estates in my neighbourhood, upwards of a year without their wages; and on one estate (St. Toolies), they have never been paid at all! Need I say that that estate is now abandoned, and the idleness of the people assigned as the only cause.

All the leading men in Jamaica, the representatives of absent proprietors, themselves rolling in splendour and funding money every year, can not only testify to the truth of this statement, but that this was the order of the day from 1838 to 1842, and hence much of the present distress and dismal forebodings. No man works for the sake of the work itself; it is its results which stimulate him; and when the negro found he could not get paid for his labour, he went home, and said, "Me turn gentleman now, and mean to rest my skin: by and bye buckra's head come right again: that time guinea grass grow in the cane piece, the cane shall die: when the cane die, buckra shall send for black man, and say, 'Quashie, I play the fool with you for true, but I very sorry; I ask your pardon: if you will come and work for me I will pay you honestly;' and black man shall say, 'Ah, massa, I don't think it quite time to come back again yet; me very tired from that long work for nothing for you, and me think massa better go into the cane-fields and work himself, just a little, little bit, and then he shall know something about sharp work, like an alligator.'"

I have set down nothing in malice, and nothing falsely: these three causes were among the principal that led to the abandonment of estates: there were others, but they are of too gross a nature to be detailed in the pages of the *Nonconformist*.

The veil cannot be lifted off from West Indian manners even yet. What was it when almost every house was a riotous den of infamy, and the price of a woman's exemption from the lash and the bilboes, was her prompt and public submission to all and to everything her tyrant manager demanded? The West Indians know the truth of this, and a thousandfold more; but in mercy to my readers, I forbear. If any ask why these two chapters on matters that cannot be very interesting to the bulk of English readers, I reply, there must be a deliverance of one's thoughts and convictions in some sort, and why not this unvarnished tale? As Sir Lionel Smith once said to a friend in Jamaica, "Marry, these fellows will ruin themselves, spite of all my advice: the demented fools, I'll let them alone, and in seven years' time they will believe my predictions: now they threaten to assassinate me, and I go armed; but they are cutting their own throats."

## POSTSCRIPT.

Wednesday, Nov. 14, Two o'clock.

### EXECUTION OF THE MANNINGS

Yesterday morning, at nine o'clock, Frederick George Manning, and Maria Manning, his wife, were hanged at Horse-monger-lane Gaol, for the murder of Patrick O'Connor. During Monday crowds were collected in front of the gaol, and throughout the long night which followed, the space was never for a moment clear. As the day advanced the assemblage became more dense. For two or three hours after midnight the crowd was not so dense as to prevent freedom of motion, and the gin-shops and night-houses in the neighbourhood were filled to overflowing, and, doubtless, reaped a rich harvest. In the meanwhile, the masses who had resolved to "rough it" *sub dio*, relieved the tedium of their night-watch with rude mirth, coarse pleasantries, and the most repulsive description of vulgar facetiousness, with speculations respecting the hour at which the execution was fixed to take place—the appearance of the culprits together or separately upon the gallows—the chances of their being reprieved, and similar topics. Conversation, however, contributes but little to a comfortable circulation of the blood on a cold winter's night, and many groups becoming aware of the fact resolved themselves into dancing parties, and executed quadrilles, polkas, or jigs, according to their respective tastes or capabilities. Nor was the demeanour of their "betters," who crowded the windows or platforms, more consonant with the dreadful scene a morbid curiosity had led them to witness. Some, we were told, formed themselves into card parties, and smoking and drinking relieved the tedium of the night.

Shortly after six o'clock immense numbers of persons poured from all directions into the circumscribed space in front of the prison, and soon the screaming of women and the cries of persons upon whom the legion of pickpockets in attendance plied their trade, gave significant tokens both of the tremendous pressure which began to be experienced in the crowd, and of the materials of which it was composed. In that pressed, packed, and fluctuating multitude there was no evidence of any appreciation of the "moral lesson" about to be inculcated—no display of any

\* Verbatim from the "Royal Gazette of Demerara," for Aug. 20, 1849! Modest West Indians how particular and generous they are! "without interest."

\* The negro expression for being slightly deranged at times.

+ When I speak of money I mean sterling, that I may be understood by English readers.

feeling beyond that of the excitement supplied by the hideous proofs of the law's intended fulfilment.

On Monday night, Mr. Rowe, the chaplain, visited the female prisoner, and remained closeted with her for more than two hours. The convict received the rev. gentleman's exhortations in a becoming manner, but instead of making any admission of her guilt, she repeated a statement so utterly inconsistent with any reasonable hypothesis, that Mr. Rowe found it quite impossible to attach any credence to what she said. The gist of the statement was, that the murder had been committed by a young man from Guernsey, whom her husband knew, and that she herself was wholly ignorant of the circumstances. After the chaplain had left, she undressed herself and retired to bed, but slept very little, rising up occasionally, and exhibiting great uneasiness.

After leaving the female culprit, Mr. Rowe proceeded to Manning's cell, for the purpose of offering him spiritual consolation. Manning, in reply to the chaplain, expressed himself quite resigned, but at the same time said he had a great desire to know whether his wife had confessed. The chaplain pointed out to him that whatever his companion in guilt might have said could not concern him in his position—that he had only one all-important duty to perform, and that was to make his peace with God. After passing nearly two hours with the convict, Mr. Rowe retired for the night, Manning remarking, as he left the cell, that he hoped to see him at five o'clock in the morning. The wretched man exhibited great uneasiness after the chaplain had left, and could neither be prevailed upon to retire to rest nor sit down and read. After some time he did attempt to do the latter, and opening the Bible, read aloud a portion of the 51st Psalm, which he said he considered very applicable to his case. The wretched man threw himself down on the bed two or three times, but would not undress, and his attendants state that they believe he did not close his eyes during the night. He made frequent inquiries as to the degree of bodily suffering occasioned by the death he was doomed to die, and appeared to dread it very much.

At twenty minutes past eight an interview took place between the condemned criminals. Manning, apparently unable to control his feelings longer, leaned forward towards his wife, and in the most imploring accent said:—"I hope you are not going to depart this life with feelings of animosity towards me." The appeal was too much for her, and leaning towards him she said, "I have no animosity towards you." He said, "Will you not kiss me, then?" The female convict said, "Yes," and both parties having arisen, they shook hands and kissed each other several times. The sacrament was then administered, and occupied nearly half an hour. At its close the wretched pair were permitted to meet again. Manning embraced his wife with great fervour and said, "God bless you, I hope we shall meet in heaven." His wife returned his embrace, and sobbed audibly.

There was an impression among some of the crowd that the execution would take place as early as eight o'clock, but when that hour arrived the roof of the gaol exhibited no sign of preparation. Two or three workmen were loitering near the drop, but beyond that there was nothing visible. At last nine o'clock struck, and shortly after the leaders of the dreadful procession emerged from a small door on the inner side of a square stack of brick-work which rests on the east end of the prison roof. Their heads were uncovered, and they slowly awaited while the miserable wretches doomed to die passed by them. Manning went first, supported by two men, and accompanied by the chaplain: he read to him the appointed service of the Church. As he ascended the steps leading to the drop, his limbs trembled under him, and he appeared scarcely able to move; but he partially recovered his firmness while Calcraft proceeded to place on his head the white nightcap, and to adjust the fatal rope. Mrs. Manning followed a few seconds after her husband, similarly supported and attended. She was dressed in a handsome black satin dress, and wore a black lace veil over her head and face. She mounted the scaffold with considerable difficulty, but stood firm and unshaken when once there. Her miserable husband shook hands with her twice; and words, apparently of forgiveness, were exchanged between them. When Calcraft had completed his dreadful preparations, Mr. Rowe leaned forward and asked the female convict if she had anything to say. The wretched woman, then on the brink of eternity, replied, "Nothing, except to thank you for all your kindness." The next moment the drop fell heavily, and both the convicts appeared to us to die without a struggle; at any rate there was far less muscular action than usual.

After hanging an hour, the bodies were taken down, and casts having been taken of the heads, the remains of both were interred during the afternoon in the corridor leading to the chapel.

The sincerity of the female convict's forgiveness of her wretched partner in guilt may be estimated from the fact, that at a late hour on the night previous she addressed a letter to her guardian, in which, reiterating her innocence, she says that she has been murdered by her husband, and that he will have to answer to God for her blood.

The number of spectators present is estimated at 50,000. At the conclusion of the execution, as the crowd began to separate, the effects of its pressure began to be manifested. At the corner of Swan-street numbers of powerful men were seen lying on the pavement in a state bordering on insensibility and quite helpless from the crushing to which they had been subjected. As the ground became cleared in various places, hats, bonnets, shawls, shoes, and other articles of dress were thickly strewn on the ground, which had the appearance of having been

the field of some frightful struggle. Even before the appearance of the culprits on the scaffold, persons of both sexes were dragged out from the compact multitude by the police by means of ropes, so seriously injured that they were obliged to be taken to the hospital, where many of them still remain. Hundreds are indebted to the police for the preservation of their lives. In the course of the morning, a sister of the unfortunate male convict was found by the police, wandering about the crowd in a state of madness, and was taken to the police-station in the Borough, and there kept until her friends could be procured to take charge of her.

Such are the moral results of this monster hanging scene—a spectacle which has, probably, done more to hasten the abolition of capital punishment than all the arguments of its friends. We are, consequently, glad to find that the supporters of this movement have taken advantage of the feeling which this disgusting tragedy cannot fail to awaken, and have announced a public meeting for Monday next, at Bridge House Hotel, Southwark. We have no doubt there will be a crowded attendance.

This morning's papers publish at length the confession of Manning, the substance of which we have given elsewhere.

#### FREEHOLD LAND CONFERENCE AT BIRMINGHAM.

This interesting meeting commenced in the Town Hall, Birmingham, yesterday; William Scholefield, Esq., M.P., in the chair. Among the more distinguished persons present were Mr. Cobden, M.P.; Mr. Bright, M.P.; Mr. G. Thompson, M.P.; Mr. Joseph Sturge; Mr. Alderman Geach, Birmingham; Mr. Councillor Baldwin, Birmingham; and amongst the delegates were Messrs. Charles Walker, Rochdale; Joseph Hickin and A. Prentice, Manchester; S. Courtland, Braintree, Essex; N. Goodridge, Coventry; Thomas Beggs, London; Robert Russell, London, &c. &c. After a brief address from the Chairman, in which he expressed his anxiety that Freehold Land Societies should not degenerate into mere political associations,

Mr. TAYLOR, the Secretary of the Birmingham Society, read a report from the committee which had convened the Conference, from which we make the following extract:—"That some organization, if possible, be immediately effected, to originate in every town and county similar institutions, and by their instrumentality make the suffrage sufficiently extensive to enable the people to have their legitimate control over the county representation; and that under the sanction of such a united body, correct information might be diffused as to the spread of these principles and the establishment of such societies, and if the friends are sufficiently enthusiastic, to support a journal (monthly, or otherwise), to be called the *Freeholder*, and devoted to this movement. The necessity of adopting some legitimate plan for qualifying and registering the members and votes for our counties, and the method of raising a general fund for the presenting appeals to the Court of Common Pleas. That the same plan which is adopted by the Birmingham Freehold Land Society with such pre-eminent success, may not be exactly suitable for every locality, or applicable to every district; so that by bringing gentlemen from all parts into general communication with each other, some plan might be devised to meet the requirements of such district."

The proceedings of the day were of a strictly national character. A discussion ensued, which lasted for several hours, upon the securities required as regarded the completion of sales and purchases. It was ultimately settled that the principle laid down by Mr. Taylor, of Birmingham, secretary to the association, should be adopted.

The various delegates present then reported the progress of the movement in their several localities, and offered practical suggestions and criticisms. The reports were, on the whole, highly gratifying. From the statements made, it appears that in Birmingham, in addition to two freehold associations, the Conservative party has established a society. One of the questions for discussion was, whether a person who, in these societies, has purchased a freehold to the amount of 40s. a year, being at the same time a householder in a borough, and entitled to vote for a borough member, can claim to vote for both county and borough, both qualifications being within the borough. The case has been reserved by Mr. Denison, the Revising Barrister, for the decision of the Court of Appeal, and is looked forward to with great interest. It is expected that the decision will be given on Monday next in the Court of Common Pleas.

Mr. LATIMORE, of Herts, said that a joint society had been established for Herts and Beds, and although they had not yet made a purchase, he did not think the difficulties were insuperable. Of one thing he was quite certain—that there was plenty of rentable property to be purchased in Hertfordshire. He believed that the farmers were alive to the fact that some antidote was necessary to their present position; and this he did know—that many farmers would gladly have their names erased as £50 voters [hear].

Mr. ROBERT RUSSELL, of London, said that it was highly desirable that the members of these societies should not be found competing in the same auction-room—the society with which he was connected had 750 members subscribing for 1,500 shares; they had about £1,900 paid up, and after mature consideration it had been decided not to limit the number of shares.

Mr. COBDEN, M.P., doubted the policy of any union of these societies, although he strongly recommended a union of persons who were favourable to the advancement of the movement,

therefore he ventured to suggest that there should be an union of individuals rather than societies [hear]. It appeared to him most important that a gentleman well acquainted with the working of the principle on which these societies were based, should travel about the country, with the view to stimulate persons on the subject of the desirability of establishing these societies, and in his mind a more eligible person could not be found than Mr. Taylor, whose local duties might be discharged by some other person, whilst he was disseminating the best information on the subject. He believed that these societies would work themselves out, but the hon. member suggested that a monthly periodical, to be called "The Freeholder," should be established, to be printed in London, for the purpose of supplying members and all who took an interest in these societies with correct information on the subject of registration, qualification, &c.

Mr. BRIGHT briefly declared his concurrence in this view of the subject, and deprecated the adoption of any resolution which should advise that all freehold land societies should adopt, as a general principle, the free admission of persons of all political creeds.

Mr. TOULMIN SMITH persisted in pressing a resolution on the conference, to the effect that the Freehold Land Society was connected with no political party; but after a protracted discussion, the feeling of the meeting being decidedly against him, that gentleman ultimately withdrew it, and a motion was passed, authorizing the chairman, and Messrs. Bright, M.P., Cobden, M.P., and G. Thompson, M.P., to prepare resolutions to be submitted at the ensuing meeting, and at four o'clock the conference adjourned.

In the evening a great public meeting was held in the Town-hall, W. Scholefield, Esq., M.P., in the chair. Amongst the speakers were Mr. Cobden, M.P., Mr. Bright, M.P., Sir Joshua Walsley, M.P., Mr. Thompson, M.P., Mr. Lushington, M.P., and Joseph Sturge, Esq., and the other gentlemen whose names are mentioned as present at the conference. The hon. gentlemen named were greeted with the most enthusiastic cheering and waving of hats which lasted for several minutes. The following were the resolutions adopted:—"That this Conference is of opinion that the freehold land movement is deserving the hearty support of all who desire to extend the parliamentary representation of the country, and to elevate the social and political condition of the industrious and now unenfranchised classes. That, in order to promote the extension of freehold land societies, it is desirable that a general union of the friends of the freehold movement be formed, on which should devolve the duty of taking such steps as may appear necessary to spread information on the subject, and to encourage the formation of societies on sound principles. That this conference requests that the committee of the Birmingham Freehold Land Society will consent to be the executive counsel of the Birmingham Freehold Land Union, with power to add to their number; and it recommends to the council to issue a publication, to be devoted expressly to the subject of Freehold Land Societies, and the extension of the forty shilling freehold franchise, and to an exposition of the advantages which such securities are calculated to confer upon the now unenfranchised classes, and upon the country."

#### FOREIGN INTELLIGENCE.

FRANCE.—General Baraguay d'Hilliers left Paris for Marseilles on Sunday evening last, accompanied by his two aides-de-camp, Major Dien and Captain Fay. The State trials at Versailles were brought to a conclusion on Monday. The counsel for the prisoners persevered in their refusal to plead, not being allowed by the court to plead the violation of the constitution. The additional counsel named by the court declared they could not perform that duty, as the prisoners had refused to accept their assistance. The President then charged the jury, who retired at half-past 2 o'clock. The verdict was not known in Paris at 10 o'clock on Tuesday morning.

THE QUEEN DOWAGER has remained much in the same precarious state during the past week. The following is the latest medical bulletin:—

The Priory, Nov. 13.  
The Queen Dowager slept for several hours during the night, and her Majesty is tolerably comfortable this morning.  
DAVID DAVIES, M.D.

REFUSAL TO BURY.—In the Archdeacon's Court, yesterday, Sir H. J. Fust gave his decision in the case of the Rev. E. Dodd, incumbent of the vicarage of St. Peter's, near Cambridge, who had refused to bury the body of a parishioner. He decided that the protest was not good, that the letters of request were proper, that the primary decree was good, that it was empowered to pronounce Mr. Dodd in contempt for not appearing to the decree, and that the whole of the proceedings were correct. There was no ground for the protest presented by Mr. Dodd; the court had no doubt of the propriety of the proceedings, and, therefore, directed Mr. Dodd to appear personally on the next court day.

#### CORN EXCHANGE, MARK-LANE, WEDNESDAY, NOV. 14.

Since Monday the quantity of grain fresh in is but trifling, nevertheless the trade is very quiet to-day, and without alteration of prices.

Arrivals this week:—Wheat—English, 910 qrs.; Foreign, 970 qrs. Barley—English, 1,480 qrs.; Foreign, 3,180 qrs. Oats—English, 1,460 qrs.; Foreign, 4,810 qrs. Flour—1,860 sacks.

From its extensive circulation—far exceeding most of the journals of a similar character published in London—the *Nonconformist* presents a very desirable medium for Advertisements, especially those relating to Schools, Books, Articles of General Consumption, Situations, and Appeals for Philanthropic and Religious Objects. The terms are low:—

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#### TO CORRESPONDENTS.

"T. M." Mr. T. J. Dunning, 14, Broad-street, Bloomsbury.

"G. D." Individual conscience must be the judge in such matters. We think it unwise and inexpedient.

"Edmund Nutt" asks our correspondents who exhort shopmen, &c., to help themselves, in regard to early closing, to point out some practical method in which they can do so.

"J. B." introduces no new feature into the subject, and our space is valuable.

"A Constant Reader." Webster's. We know of but one edition.

"N. R." We have already given expression to the same views.

"S. S. Wilson." We avoid sectarian controversy as much as possible.

"W. Bradshaw." We are sorry to say the project is in a state of great incompleteness.

"Delta" must furnish us with facts.

The paragraph headed "Baptism Extraordinary" is not suitable for our columns. It is not consistent with our plan to make the *Nonconformist* a record of the religious experience of individual Christians.

"Thos. Biddle" next week.

## The Nonconformist.

LONDON: WEDNESDAY, NOV. 14, 1849.

#### SUMMARY.

TO-MORROW is appointed by her Majesty's Government a day for general thanksgiving, in consequence of the abatement—we may almost say, the disappearance—of pestilence from within our borders. Our Queen, it seems, under the advice of her Privy Council, calls upon all her subjects of England and Ireland reverently and devoutly to observe the appointed day "as they tender the favour of Almighty God." Thankfulness to the "Giver of every good and perfect gift," for his forbearance and mercy during the late visitation of the cholera, is unquestionably the duty of those individuals whom the terrible epidemic has spared, and social expression of that thankfulness is appropriate on this, as on all occasions in which social blessings have been conferred. But what mortals are they, elevated as their rank may be, who can without presumption offer "the favour of Almighty God," as the result of obedience to their own arbitrary appointments? The form in which this proclamation has been made is worthy of the high ecclesiastical assumptions which issued from the Vatican four hundred years ago; and no doubt has been adopted by the Government without the smallest reference to its real meaning, simply in conformity with ancient precedents. Such is the inevitable tendency of civil establishments of religion to petrify error, and to perpetuate to all coming times the legalized follies and impieties of the past!

The appointment of a general day of thanksgiving, gratifying as it may be to the religious feelings of those who have more faith in the letter than in the spirit of Christianity, inflicts upon multitudes of our fellow-subjects a personal sacrifice which the easy classes amongst them seldom think of, and never hardly appreciate. Myriads of persons employed at large establishments upon wages so scanty as to procure for them but a bare subsistence, will be driven by this proclamation to a forced observance of the day, so far as regards an abstinence from work, and will find themselves, at the end of the week, mulcted by their employers of a sixth part of their already insufficient earnings. If Government have the right thus to strike out a day from those ordinarily allotted to the business of the week, and that on religious pretences, it is a pity that they have not also the right to compel all employers of labour to pay those workmen whose service is thus precluded. We fear that more misery will be entailed upon the toil-worn children of industry, by this national ostentation of gratitude to God, than will be compensated for by all the collections made in the churches, which, very justly and properly, are to be appropriated to improving the dwellings of the poor.

Spite, however, of the misery which will be con-

sequent upon the oversight just adverted to, we rejoice in the conviction that the social condition of our poorer classes is being brought into prominent notice, and will, ere long, occupy that share of public attention which its vast importance deserves. The last report of the registrar-general of births, marriages, and deaths, the information furnished day by day by the indefatigable commissioners of the *Morning Chronicle*, respecting the various classes of the labouring poor, and the stirring articles of the *Times* in favour of sanitary reform, present the whole subject in a light calculated to make a vivid and deep impression upon the intelligent mind and the benevolent heart. Nor does interest in the social condition of the lower classes exhibit itself only in what it says about them, or pleads on their behalf. A society for improving the dwellings of the poor has been some time at work, and, as our readers have been made acquainted, has already raised several monuments to its own practical usefulness. It has already expended some £23,000, and now appeals to the philanthropic—and appeals not in vain—for a further sum of between £3,000 and £4,000, for carrying on its purposes. After all, however, such an association should be regarded as merely taking the initiative in this good work. Every parish—or at least every large district—should, as we pointed out a fortnight back, have an association of its own, and see to it that if the poor within the district are not comfortably housed, it shall not be for want of suitable accommodation.

The City has had its annual raree-show once more;—its tawdry procession by land and water—its gilded coaches—its men in armour—its gaping crowds—its splendid dinner—its meaningless speeches from cabinet ministers and diplomatists—its ball—and its new lord mayor. Alderman Farncomb was the civic hero of the day, and it was hinted to him that he could not better fulfil the functions of his office than by imitating the magnificent hospitality of his predecessor. It seems wonderful that all the zeal of the City corporation runs into a channel of eating and drinking; and revenues that might be appropriately expended upon bettering the condition of the unfortunate and the wretched, are consumed at feasts, which, however pampering to the flesh, neither benefit the health, nor elevate the intellect, nor purify the morals, of those who attend at them.

Before quitting the metropolis, it becomes necessary for us to record the execution of Frederick and Maria Manning, which took place yesterday morning, at Horse-monger-lane Gaol, for the murder of Patrick O'Connor. The guilt of both these wretched culprits, the evidence at the trial, borne out by the confession of Manning himself, has amply proved; but will our Government never learn how seriously these executions for murder tend to produce that depravity and hardness of heart in those who witness them, which prepare for the subsequent commission of the same crime? What moral lesson, for example, can be imprinted upon the minds of those whose morbid curiosity was so great to witness the last fatal scene, in this instance, as to induce them to occupy the ground before the gaol the whole of the previous afternoon and night, or to pay a high premium for a secure standing-place, with a view to its gratification? Who does not perceive that the low and heartless passions thus indulged by the spectators of the tragedy are precisely those which, in the contemplation of it, as possible to be enacted upon themselves, would deprive it of a great proportion of its terror? Perhaps, there were few in that vast crowd assembled on Tuesday morning whom the circumstances of the scene before them would not have rather predisposed to crime, than deterred from the perpetration of it. To be themselves the observed of all observers—to draw together myriads of excited and expectant people—and to pass out of life with an *éclat* such as the depraved usually attach to a public execution—would, to the perverted tastes of hundreds of such people, constitute an additional motive to brave that death which, in some form or other, must overtake all. Every execution, we fear, strongly conduces to the crime which it is intended to prevent.

In the provinces little has been stirring worthy of note. The municipal changes which have taken place call for no comment. The only topic which presents itself to us as specially attractive is the letter of M. F. Bastiat, giving an impressive account of what he witnessed and felt at the Peace Congress meetings of London, Birmingham, and Manchester. Journalists may write as they will of the impracticable and useless character of this agitation; but it is impossible for them to destroy the civilizing and fusing influence which it has upon the people of all countries who take part in it. Wherever M. Bastiat's letter is read in France, it will serve to strengthen the attachment of his countrymen to England—wherever it is read in England it will create fresh interest in the well-being of the French people. Thus, under the surface of governments, a moral influence is being elicited and matured, rendering war more and more difficult, and large military establishments more and more useless. The men who are engaged in

achieving this result are, after all the sneers which are levelled at them for their utopianism, the truest patriots, the wisest philosophers, and the most practical and successful philanthropists.

Ireland furnishes some items of cheering intelligence. The Orangemen of the north, deterred by the resolute attitude of Government, abandoned their intended demonstration for the fifth instant, so that the day passed off with less than the usual amount of excitement. Another pleasing circumstance is the abatement of the potato disease, the ravages of which have, as is usually the case, been exaggerated. In spite, too, of the social disorganization that obtains, English enterprise is not idle. Although the Connaught plantation scheme has been abandoned, we learn that in the same province "British settlers are noiselessly springing up, and that so far they have not had reason to regret their change of destiny," and even in turbulent Tipperary, English and Scotch capitalists are making a tour throughout the country, in order to examine the condition of the land and its occupiers." The Encumbered Estates Commission are, also, according to present appearance, likely to have a busy season in facilitating the transfer of land from their bankrupt owners to enterprising capitalists. In political matters stagnation is everywhere discernible. The Cork election passes off without the slightest show of excitement. Mr. John O'Connell, even with the aid of some of the Catholic prelates, cannot enlist public sympathy on behalf of his feeble attempts to resuscitate repeal. The meeting of the "National Conference," originated by the energy of Mr. Duffy, has been postponed for another week—a symptom, we fear, of want of support. The *Nation*, however, publishes a long list of "adhesions" to the project, which serves to show that earnest and intelligent Irishmen are anxious to set to work in reality to better the condition of the country. On the programme, which Mr. Duffy eloquently unfolds in the *Nation*, embracing political, social, and educational operations, we shall reserve comment, until it has received the sanction of the forthcoming Conference.

With respect to the settlement of the differences between Russia and Turkey, we are yet without any authoritative information. In spite, however, of the energetic support of France and England, there is too much reason to fear that the Sultan has dishonoured himself by engaging to send Kosuth, Dembinski, and the leaders of the late civil war in Hungary, to the remotest parts of the interior of the Turkish empire, and to provide an efficient surveillance to prevent their removal or escape during the term of their lives, on condition of the Czar withdrawing his claim for their extradition. We should refuse to believe such a statement until duly authenticated, were it not that the refugees have been treated by the Turkish authorities with a harshness which reflects lasting disgrace upon the Ottoman government. We still hope that the Sultan, in the end, will refuse to descend to so great a depth of humiliation, as to become the gaoler of Austria and Russia.

The past week has furnished a striking illustration of the disorganization of parties which still prevails in France. M. De Falloux's Education Bill—which hands over the youth of the country to priestly influence, and was supported by MM. Thiers, Molé, Montalembert, and all the leading members of the Catholic, Legitimist, and Bourbonist parties, and even by M. Tocqueville, the late Minister of Foreign Affairs—has been virtually defeated in the Legislative Assembly. This result indicates that the Liberal opposition are still a powerful body, sufficiently strong, if firm and united, to frustrate the reactionary designs of the enemies of the republic.

Notwithstanding the triumph of Papal influence in Paris, the Pope still hesitates to return to the "holy city." His advisers, or rather his masters, show no eagerness to bring about an event which might, by placing him more under French influence, endanger their ascendancy. He therefore remains at Portici—a passive tool in the hands of the Cardinals and the perjured King of Naples, who are "using" him for their own purposes, until such time as a restoration can be effected without injury to themselves. The triumphs at Rome are preparing, in a characteristic manner, for that event. They are making the ground sure. All the former intimates of Pius IX., all those to whose counsels the Pope's first great steps towards liberal measures may be attributed—upholders, generally speaking, of the Papacy, which they fondly hoped to combine with constitutional forms of government—are now systematically and unrelentingly persecuted by the triumvirate of Cardinals and the agents of absolutism. Even that class of citizens who might, from the part they have hitherto taken in politics, be ranked as adherents of Rossi and members of his *doctrinaire* school, share the common fate which involves the Pope's former associates. The withdrawal of the French army, which cannot now be long delayed, will, we imagine, complete the precautionary measures of the Papal camarilla, who will no doubt then be willing to permit the return of their puppet to the Vatican,

without any fear of their monopoly of power being disturbed. A short reign of full-blown priestly despotism, and then—perhaps another revolution.

#### LIBERAL TYRANNY.

It is a curious fact, and one well worth pondering, that some of the most despotic principles which our aristocratic government has reduced to practice, were originally broached by men of liberal professions, and with a view to the attainment of liberal ends. Were such our present purpose, we could cite several instances in substantiation of the truth of this remark. The fact is not difficult to account for. Political parties in this country, are usually formed upon the narrow basis of certain measures to be realized, not upon the essential truths of which such measures are an expression—and the journals who seek their triumph, seldom care to maintain an exact correspondence between the nature of the objects proposed, and the character of the means employed. Our liberal papers are either wonderfully ignorant, or culpably disregarding, of first principles—and oftentimes it is our lot to witness their furious opposition to legislative encroachments which, for their own party purposes, themselves have blindly sanctioned, and perseveringly advocated.

We are sorry to point this accusation at the *Daily News*. We certainly hold that journal to have laid the friends of popular progress under great obligations. We have not the smallest doubt that it seriously intends what it professes to pursue—and that liberalism—not absolutism—is its real object. But the *Daily News*, shrinking, as it does, from a bold committal of itself to first principles, and attached rather to a party seeking extensive changes, than to the truths which constitute the soul of such changes, is ever and anon chargeable with the gross absurdity, of utterly upsetting its own position, and apparently, from sheer incapacity to see what it is about, of playing into the hands of its bitterest foes. On Monday last, for example, it put forth a leading article on the subject of colonial government, which could not have been more tyrannical in spirit, had it come from the pen of Lord Grey himself. Truthfully enough the article under animadversion commences thus—

"We shall, perhaps, startle the reader by the assertion that one of the first and principal things requisite for the due working of a free and representative system in any country, is a well-defined law of treason; not merely that statute law which is enforced by penalties, but that law of custom, expediency, and decorum, which all are bound to respect, and which society itself will punish with marked disapprobation when infringed. This has become of imperative necessity in colonies and dependencies, where, if some law of the kind be not established and recognised, constitutional liberty of any kind will be found to be impossible, and tyranny and anarchy will irrevocably and alternately prevail."

This general assertion may have in it a truth—but when we come to the writer's particular interpretation of it, we meet with unmitigated Toryism. "As long," he says, "as the Irish cry repeal, meaning by repeal, separation, and as long as the Canadians cry annexation, as the most obvious and forcible means of furthering their wishes or their passions, be those what they will, so long government can be nothing but an idle succession of conciliations and coercions, alternating like sunshine and storm over an ocean, doomed to be ever restless, ever treacherous, and ever sterile." After a new profession of its love of freedom, it proceeds, "But nevertheless we must say, that government is utterly impossible in any country, in which it is usual and allowable for a number of men, respectable or irrespectable, to get up and publicly impugn the very basis on which all government stands, and openly repudiate allegiance. When this can be done with impunity, it will be done, not seriously, but as the means of mere agitation and annoyance. Men will be found to throw off allegiance in a pique, and to denounce the union between two great countries, because their ambition or their self-love are not gratified. We must say that for the interests of liberty, this should not be allowed."

The long and short of all this is, that agitation for repeal in Ireland, and for annexation in Canada, should be declared, and dealt with, as treason, because "impugning the very basis on which all government stands," and that "the interests of liberty" demand this repressive policy. The writer of it has yet to learn the A. B. C. of freedom.

Let us test his theory by a few parallel applications of it. The Irish are dissatisfied with a constitutional basis which deprives them of a domestic legislature—that is to say, the Irish seek a release from the authority of the Imperial Parliament, in order to impose upon themselves subjection to a Parliament of their own. This, according to the *Daily News*, is "to impugn the basis on which all government stands." But the *Daily News* itself advocates such a reform in the House of Commons, as would practically depose one ruling power for the purpose of exalting another. Is it treason, or ought it to be so considered, to agitate against two branches of the

Legislature, and liberalism, to agitate against one only? "The basis of all government," that is, British government, is as much impugned by our efforts to separate Church and State, and to deprive the Crown of its spiritual supremacy, as by the Irish in clamouring for repeal, or by the Canadians in seeking annexation. Are we, too, to be gagged by a new law of treason? Did not the *Daily News* condemn the tyranny of France, in forcibly suppressing the doctrines of Socialism? Does the *Daily News* justify the prevention of republican sentiments in this country? Is the publication of political opinions, then, to be circumscribed by law? and have the majority in power the right to prescribe to the minority what class of political doctrine it shall be permitted to advocate, and what it shall be punished for proclaiming? This is despotism more worthy of the *Times*, than of its avowed antagonist.

The *Daily News* has frequently exposed the moral mischief inflicted on society by the legal multiplication of artificial crimes. It is a pity that this journal is so ready, on occasion, to drop all recollection of its own principles—and to constitute that "treason," which is man's highest duty—the utterance of his convictions. Repeal may be a very foolish and a very annoying question—annexation may be exceedingly offensive to our pride of empire—but why these topics should be put under a ban, more than a score of others which are quite as troublesome to many, we cannot understand. The moment we begin to discriminate between subjects on which discussion and action are allowable, and those on which they are not, we cede to the enemies of the people our only tenable position. Treason consists, not in the ends we seek, but in our mode of seeking them. Whilst the means we employ are constitutional only, and our weapons are argument and persuasion, we violate no compact, either implied or avowed, by striving to enlist the belief and sympathies of others. If British connexion be felt by the Canadians to entail upon them grievous disabilities, why are they to be precluded from peaceful and constitutional effort to put an end to it? If it be not so felt, what harm can accrue from the agitation of the question by those whose "ambition or self-love are not gratified"? If the deprecated article of faith is a national one, what but secret conspiracy can be expected from smothering it? If it be not a national one, what fear that it will become so, unless it be also reasonable? and why should any reasonable desire be stamped out by the iron heel of authority?

Men whose opinions are those of a party only, are always afraid of trusting their principles out of their own sight. If the *Daily News* could be fairly taken to represent the Radical body, then, should the Radical body ever come into power, and find themselves annoyed by Anti-state-church movements, we suppose that they, like the Whigs, would enlarge the boundaries of treason, and punish all advocacy of the separation of Church and State, as "impugning the basis on which all government stands." Certainly, they would not, in such case, more flagrantly violate the rights of freemen, than the *Daily News*, their supposed organ, now advocates doing, with respect to Ireland and Canada. It is sadly humiliating to the friends of liberty to witness so often the betrayal of the sacred cause by her foremost champions. "Save me from my friends," is a prayer which in her lips would be hardly ever inappropriate. We are not surprised at, but we deeply deplore, this new blunder of the *Daily News*. The writer of the article in question may be a sincere Liberal—but, if so, like some others connected with that journal, "he knows not what spirit he is of."

#### BARRACK LIFE AND LAW.

"If you would know a man's character, follow him home," is the constant advice of parental sagacity, taught by a life-time's experience, to unsuspicious youth. The maxim is worth more than it is intended for. It admits of application to political institutions as well as to private individuals. Just as, would you know what a man really is, observe him not only when he is conscious of observation, when he dines in public or kneels at church, but when, in the leisurely naturalness of home, he puts off appearances, and feels that he can afford to be himself,—as you would then judge, from his every-day domestic deportment whether he was really the courteous, devout man he passed for with the world—so, would you accurately estimate the worth or worthlessness of a system, its true character and legitimate influence, look less at its extraordinary manifestations than at its regular workings—follow the stoled and surpliced actors in a religious pageant from the steps of the altar into the retired paths of life; follow the panoplied, bedizened sons of Mars from the grand parade or the mimic fight, to observe the still life of standing armies.

This last is easier said than done. Life in a barrack is almost tantamount, for concealment, to life in a monastery. The sentries at its gates keep watch and ward over the ingress and egress of

intelligence as well as of more substantial intruders and deserters. Even the ubiquitous emissaries of the press can but seldom get admission—a reporter can only ride in behind a coroner, or some such privileged personage; and a correspondent from within is sure of detection and disgrace. But episodes will sometimes happen,—and through them, as through chinks and cracks in a wall, we get a sight of ordinary intramural occurrences. An antiquary will dig up an old helmet in his garden, and tell you the *cap-a-pie* equipment of the Roman or Norman who wore it; so from a disjointed bit of military intelligence, we may construct a theory of "barrack life and law."

We have been gratified in this way of late. Two or three weeks since, the morning papers startled their readers with the information, that Nottingham was in the possession of its own refractory soldiers—the 3rd Dragoons—pickets and police being desperately resisted by the rebels, aided, of course, by the mob. In the course of a day or two, however, nearly all the deserters had submitted or been captured, and order was restored. Then came a letter from "F.M. the Duke of Wellington, Commander-in-Chief," a visit from General Earl Cathcart,—courts-martial and inquiries. It now comes out, that the insubordination and "outrages," as the brawl of a few drunken soldiers was magniloquently phrased, arose from the vexatious tyranny of the commanding-officer, Colonel Arthur, who, inspecting the troops for a field-day, was displeased with the grooming of the horses. Forthwith, without examination or distinction, he orders the whole regiment to be confined to barracks; and then he himself takes leave of absence for several days! For some time the confinement is submitted to by the men, though not without murmuring; till the occurrence of a fair in the neighbourhood proves too strong a temptation to be resisted, and a number of them "break from barracks"—intending, doubtless, quietly to return and submit to the punishment awarded; but detachments of the more faithful being sent out to arrest them, a tipsy fight here and there ensued. The court-martial, composed chiefly of the officers of the regiment, who were themselves to blame for the men's neglect of their horses, condemn the poor fellows to punishments, light, perhaps, in the eye of military law, but which the public will not fail to mark as heavily disproportionate to the offence.

We know not who this Colonel Arthur may be—whether a scion of the great aristocratic trunk which pretends to have its roots deep down in the soil of our national history, or one of those parasitical *parvenus* that grow up like mushrooms, and twist themselves about the genealogical tree—whether he has a cousin in the Cabinet, or his father was the court head-dresser—but this we know, that it is a flagrant shame to allow a nobody, "dressed in a little brief authority," thus to torment men who, probably, are veterans compared to himself. If the aristocracy were not as blind as they are selfish, they would, for their own sake, take care to invest with power only those who know how to use without indecently abusing it. A commanding officer spends his time in the gaieties of a garrison town, and suffers his men to become remiss in the performance of their duty—one morning, he goes on parade, his temper spoilt, perhaps, by the results of post-prandial indulgence, flies in a passion, issues a tyrannical order, which pride forbids him to recall when petulance has subsided, and returns to the enjoyment of his sports—and that is called maintaining a high state of discipline in the British army! If his men submit, nothing is heard of it; if they become insubordinate, he may be gently reprimanded for want of judgment, but they will certainly be punished for disobedience to orders. A still worse illustration of the mischiefs of the almost irresponsible power possessed by commandants recently occurred in the navy. A Commander Pitman so brutally tortured his officers and crew throughout a long voyage, that several of them deserted, and one actually committed suicide, preferring the chances of judicial infliction, yea, the certainty of death in the waves, to the endurance of continual degradation and hardship. The wretch who had converted his vessel into a floating inferno was dismissed the service, when, on arriving home, the truth was made public—while the victims of his cruelty were sentenced to a long imprisonment.

We have no wish to conceal our conviction, that there is a disposition on the part of the higher authorities to humanize their officers and men, to make the service as comfortable to its members and as creditable to the country as the nature of the thing will admit. But it is equally true, that their sphere of improvement is in reality very limited—that by their own repeated interpretation of the conditions of belligerent establishments, unhesitating obedience to orders is the first duty of the soldier. From the moment of his enrolment he surrenders all individuality. He is no longer a man, but a part of a machine. Private opinion, personal feeling, independent action, he has none. The word of command is the revelation of his duty

and the justification of his conduct. "Do this," and he must do it, though it be to shoot father or brother. He realizes those lines of Burns:—

"Bring a Scotsman from his hill,  
Clap in his jaws a Highland gill,  
Say, such is royal George's will,  
And there's the foe,  
He has no thought but how to kill  
Twa at a blow."

This, after all, must be the worst feature of the war system. Not the physical suffering of the battle-field, nor the social misery produced by "glory bills," can equal this renunciation of manhood by the modern soldier. There is something of moral grandeur about a Macedonian phalanx or an old Roman legion—about the rush of a body of half-naked clansmen upon the bayonets of a more civilized foe—about the hand-to-hand fight of men who, like Camillus, leave their little fields unsown, that they may reap the bloody harvest of war, or be themselves mown down by the sickle of the destroyer; who alternately beat their ploughshares into swords and their swords into ploughshares—but about this organized, elaborated, passionless machinery of murder, this substitution of cold-blooded discipline for hot enthusiasm, there is nothing to excite feelings other than those of the deepest melancholy and indignation.

**NATIONAL FREEHOLD LAND SOCIETY.**—By an advertisement in another place, our readers will perceive that this society has commenced active operations. It comes out under peculiarly favourable auspices, and the names of the President, Vice-Presidents, and Trustees, are a guarantee to the public, not only of good faith, but of practical skill and sagacity in the working of the scheme. We fully concur in the following observations of the *Birmingham Journal* of Saturday last:—"Of all the plans for extending the basis of Parliamentary representation, which the genius of statesmen or the imagination of dreamers have called into existence, the project of conferring the franchise on the industrious, through the agency of forty-shilling freeholds, is at once the most practical and constitutional. The one operation effects three purposes. Its main object is to produce a more fair distribution of Parliamentary influence than at present exists, and the manner in which this is done begets habits of economy, prudence, and self-reliance, favourable at once to the enfranchised man's political honesty and his domestic and social comfort. It not only gives him a vote, but the process of its acquirement trains him to the proper estimation and exercise of the privilege. His five years of economy is a guarantee that he values the right too highly to use it for factious purposes, and the tenure by which it is held is an assurance to society that he has an immediate interest in the maintenance of a sound and economical system of Government."

**THE NATIONAL SOCIETY.**—On Thursday, a private meeting of the committee of the National Society was held at the central school-rooms, Broad Sanctuary, for the purpose of taking into consideration a communication received by the Committee of Council on Education. The meeting was numerously attended by bishops, noblemen, and members of Parliament, interested in the question. The Earl of Harrowby filled the chair in the absence of the two archbishops, and the Rev. J. G. Lonsdale, secretary to the society, read the communication from the Committee of Council, on account of which the meeting had been convened. It explained at some length the operation of the law and the views of their Lordships on the terms of trust-deeds in certain proposed cases, as where the managers of schools are required to be communicants of the Church of England, where a bishop or arbitrators were empowered to declare a teacher unfit for his office, or where a committee of management, in violation of the terms of the trust-deed, neglect or refuse to dismiss a teacher in pursuance of the decision of the bishop or the award of the arbitrators. The document further conveyed the expression of their Lordships' disinclination to admit of any further modifications than those already conceded on the subject of an appeal on questions not relating to religious instruction. A lengthened discussion took place with reference to this communication, in which the Bishops of Oxford, Salisbury, and Bangor, the Earl of Harrowby, Archdeacon Sinclair, Mr. J. C. Talbot, M.P., Mr. Colquhoun, and others, joined. At the close of the proceedings, which lasted nearly four hours, a committee was appointed to draw up a letter to the Committee of Council on the subject which had been under consideration.

**LEAGUE OF UNIVERSAL BROTHERHOOD.**—Various meetings have been held in London, during the last two months, for the purpose of explaining the character and objects of the League of Universal Brotherhood, by endeavouring to indoctrinate the masses with peace principles—by obtaining the co-operation and assistance of superintendents and teachers of Sunday, Ragged, and other schools, the moral influence of whom, when acting together on one broad and philanthropic spirit, casting on one side sectarian prejudices, will be manifest to all. On Monday evening, November 5th, a meeting was held in the Poultry Chapel School-room, the Rev. S. Berge in the chair. The meeting was addressed by Messrs. Edmund Fry, William Wells Brown (from America), Passmore Edwards, and George Dornbusch (from Germany). The friends present appeared to take the greatest interest in the proceedings, especially to the eloquent and stirring appeal of Mr. E. Fry. After a vote of thanks to the Chairman, the meeting broke up.

## FOREIGN AND COLONIAL NEWS.

### FRANCE.

**THE PRESIDENT'S ROMAN POLICY.**—The *Moniteur* of Tuesday week publishes a decree by the President of the Republic, dated the 4th, appointing General Baraguay d'Hilliers Commander-in-chief of the Army of Expedition of the Mediterranean, in place of M. d'Hautpoul, now Minister of War. M. d'Hilliers is a member of the Right who has voted for M. Thiers' Report, and declared that the *proprio motu* of the Pope was completely sufficient. He thinks that the Pope must be certainly master of governing his subjects as he pleases. He is sent in order to hasten the return of Pius IX. into the Eternal City, and to prepare an end of the Roman question.

A proposition has been presented to the French Legislative Assembly for the immediate re-establishment of the tax on newspapers and other periodicals.

**REJECTION OF THE EDUCATION BILL.**—A division of some consequence took place in the Assembly on Wednesday evening. The proposition of M. Dupont to have the Education Bill referred to the Council of State was carried by a majority of four, in a house of 610 members. The numbers were, for, 307, against, 303. This Education Bill was intended to be the great compact of reconciliation among the different sections which compose the majority. The clerical party obtained by it all their claims of right to exercise control over education. The University gave way, and M. Thiers and the champions of the exclusive right of the State to direct colleges and schools abandoned a cause which they had supported all their lives. The fruit of this concession was to have been the thorough union of Legitimists, the *Parti Petre*, the Orleanists, and even the Buonapartists. When we consider that the Council of State was chosen by the Constituent Assembly, and that it is of a highly republican character, we make no strained conclusion when we say that M. de Falloux's bill may be expected to return out of its hands so completely altered,—we shall not say disfigured,—that the parent shall have some difficulty in recognising his offspring. The Government took no part in the discussion. M. Parrieu, the Minister for Public Instruction, declined doing so on the ground that the question concerned exclusively the prerogative of the Assembly. During the discussion a disagreeable incident occurred. Owing to some marks of impatience, expressed loudly in the gallery set apart for the editors of the Paris papers, the President of the Assembly considered it his duty to order the attendants to instantly close the gallery, and the editors were obliged to withdraw. The following protest has in consequence been published in the Paris journals:—"The press, justly offended, considers it their duty, in the interest of their dignity and of their right, to protest against this unjustifiable measure, of which there exists no previous example."

**RE-ESTABLISHMENT OF A DIRECTOR-GENERAL OF POLICE.**—At a Council of Ministers at the Palace of the Elysée on Wednesday, it was resolved that a director-generalship of the police should be created, dependent on the department of the Minister of the Interior, as was the case under the Empire and the second Restoration. It is supposed that M. Victor Foucher, at present Procureur of the Republic, will be placed at the head of the police.

M. Rives, the new minister plenipotentiary of the United States, was received on Thursday by the President of the Republic. The prince was most gracious, but he observed that in consequence of the difference that had arisen between the two governments he would have been deprived of the honour of receiving him, if, instead of being a republican minister, he had been a monarchical ambassador.

**THE HIGH COURT OF JUSTICE AT VERSAILLES** decided on Saturday that if on Monday the accused appeared in court unassisted by their advocates, *ex officio* defenders should be chosen among the members of the bar of Versailles, or of the Court of Appeal of Paris. The accused protested against the resolution, and declared that they should permit no lawyer to plead in their defence.

Letters from Toulon of the 9th instant state that several steam-frigates are being fitted out in that port to form part of an expedition against the Emperor of Morocco.

General Hautpoul promises to reduce 40,000 men immediately, and to bring the effective down to 400,000 men.

**NEW CLUBS.**—The Parliamentary Club, known by the name of the Cercle Constitutionnel, which made some noise last year, and of which MM. de Tocqueville, Gustave de Beaumont, de Corcelles, Bedeau, Dufaure, &c., were members, is about to be reconstituted. Among the members of which it is to be composed are General Cavaignac, Admiral Verninac, late Minister of the Marine, MM. Victor Lefranc, Oscar de Lafayette, Ferdinand de Lasteyrie, &c. The club is to take the name of the Cercle Republicain.

It is stated that a new Parliamentary Club is about to be formed of the personal friends of the President of the Republic. A preliminary meeting has been already held at the residence of the Prince de la Moskowa, at which the following names were inscribed:—MM. Lucien and Antoine Buonaparte, Prince de la Moskowa, Larabit, Albutuce de Mouchy, Charamaule, Generals de Bar, Vast, Valneux, Rupatel de Grammont, Frederic de la Grange, de Caulincourt, Lallier, Etcheveny, Gavini, Colonel de Laborde, and de Cassabianca.

### ITALY.

**THE POPE.**—Letters from Rome of the 4th throw

great doubt upon the immediate return of the Pope. The Naples correspondent of the *Daily News* writes:—"The Jesuits have the Pope completely in their power; they distrust his Holiness, and will not let him act for himself. What are these same Jesuits doing in Naples? They are urging the too-willing Ferdinand to do all he can in suppressing education, as shown by the late decrees quoted in my last letter. Some members of the Gaeta camarilla openly declare that 'Europe can only be saved by Russia reducing France and England to second-rate powers.' The King has just declared that four of the Benedictines of Monte Cassino are to be immediately secularized and exiled. Among them is the celebrated Father Tosti. The Benedictines are known to be the most intelligent and the best educated order in Italy, which is a crime in the eyes of the Jesuits—they are, therefore, to be persecuted. The Pope has as little voice in this matter as in others more important. I am assured that the Papal government is about to invite some 15,000 Irishmen to form an army for the protection of his Holiness and the Roman States. I am told also that an Irish gentleman is now in Naples negotiating for that purpose. I give you this as a report only, which states also that the English government will be officially addressed on the subject."

Savelli, the Governor of Bologna, has, with a view of checking political discussion, forbidden barbers to have more than four customers at a time in their shops.

**JEWS IN ROME.**—Recent letters from Rome inform us that a great reaction is manifesting itself regarding the treatment of the Jews. The Cardinal Vicar has just issued an order to the Jews to discharge at once their Catholic servants. "I fear," writes one correspondent, "that we shall soon behold again the disgraceful gates of the Ghetto."—*Jewish Chronicle*.

**DR. ACHILLI.**—I hear that M. de Corcelles has made a long report to his Government on the subject of Dr. Achilli, who still remains in the castle of St. Angelo, explaining the grounds on which the arrest has been made, and the reasons why he could not demand that gentleman's release.—*Roman Correspondent of the Times*.

### AUSTRIA AND HUNGARY.

A Vienna letter, of the 1st, states, that after a violent discussion in the Vienna Privy Council, it was resolved to stay the executions—a resolution which, it is alleged, was so offensive to General Haynau, that he left the Council Chamber, "with a quick step, and with his features expressing the greatest indignation."

**THE HUNGARIAN REFUGEES.**—The *Weiner Zeitung*, on the alleged authority of despatches from Widdin of the 22nd ult., states that, notwithstanding the dissuaves of Bem and Guyon, 3,171 of the refugees (with more than sixty officers among them) embarked on the 21st to return to their homes. The *Weiner Zeitung* represents them as to a man enthusiastic for the Emperor. They are Magyars, Gallician Poles, and Italians: the last-named, it is said, shout "Evviva l'Austria." Only about 700 Russian subjects are said to be left behind.

**ALLEGED SETTLEMENT OF THE TURKISH QUESTION.**—The Vienna correspondent of the *Times*, under date Nov. 4th, says:—"My letter of the 21st of October communicated the important intelligence, that the Emperor of Russia had consented to withdraw his claim for the extradition of his subjects who were implicated in the Hungarian rebellion. I am at present enabled to inform you that the matter is definitively concluded, the Porte having pledged itself to keep in safe custody, in one or more of the Turkish fortresses, all those refugees whose names may be mentioned by the Russian and Austrian Governments, and immediately to banish the others—probably with the exception of those who may in the meantime have embraced the Mahometan religion—from the Turkish territories. Of course, this perfectly authentic news confutes all the ridiculous reports, according to which Kosuth and some of his colleagues are already on their way to join Messrs. Pulsky and Teleky in England."

The Austrian Ministry, in its want of money, has taken a leaf out of the English tax-book, and has published an imperial order for an income-tax, to be levied for the year 1850. This is provisional until the meeting of the Diet.

### PRUSSIA.

The King of Prussia left Berlin on the 8th instant, for Breslau, where he will meet the Emperor of Austria, who accompanies the Queen of Prussia on her return.

The indictment against M. Waldeck had been at last sent in by the public prosecutor to the Criminal Court. It is confined to a charge of guilty knowledge of a treasonable conspiracy, without revealing it. The trial will take place at the end of the month.

### TURKEY.

**THE DIFFERENCES WITH RUSSIA.**—Private letters from Constantinople of the 25th announce the arrival of the British fleet, under the command of Sir W. Parker, at the mouth of the Dardanelles. On the preceding day a Queen's messenger arrived at Constantinople, on board the French war-steamer, "Tartare." He was the bearer of despatches from the French and English Governments to Sir Stratford Canning and General Aupick. The English despatches of the date of the 3rd of October approved the conduct of the Porte, and the policy pursued by the English Ambassador on the question of extradition. The instructions received by Sir S. Canning on the 24th of October expressed, still more clearly

and decidedly, the determination of the English Government to grant *material* support to the Sultan in case of emergency, and to form a defensive alliance with the Porte in the event of the Czar attempting to carry into execution his menaces of aggression. As the first step towards such a measure, orders had been sent to Admiral Parker to put himself in communication with Sir S. Canning, and at time when the last advices left, the British fleet was already at the mouth of the Dardanelles. The tenor of the instructions of the French Government to General Aupick was nearly to the same effect. France approves of the conduct of the Porte, and of her Ambassador at Constantinople. But although there was an evident desire that France and England should act in concert, it was not certain that a defensive alliance would be formed with the Sultan in the event of a declaration of war by the Emperor of Russia. It was understood, however, that France would support Turkey "as long as the Ottoman Government acted with prudence." The Republic was opposed to war, and desirous of preventing it if possible. No communication had been received from the Czar relative to the reply of the Porte to the demand of Prince Radzivil.

The 150 Hungarian hussars who fled to England, and were from there sent to Turkey, have not been permitted to land at Constantinople. Being in uniform, and without military passes, they were considered as deserters. Letters received at Constantinople from Widdin mention, "that orders have been sent for the removal of the refugees, in consequence of the insalubrity of its climate. The Hungarians will go to Roustchouk and Silistria; the Italians have already set out for Gallipoli, and the Poles for Choumla, with General Wissocki, Count Bysterzanowski, and Prince Zamoiski." Letters of the 1st, from Semlin, add, that the rest of the Italian legion, who were not Austrian subjects, had refused any longer to serve under Bem, at whose apostasy they were greatly scandalized, and are gone to Gallipoli, from whence they will be conveyed by sea to Genoa. Kossuth and the other chiefs were still in the citadel of the fortress of Widdin, strictly guarded. The departure of Guyon for Constantinople, and of the Italians for Gallipoli, was simply in consequence of the English and Sardinian Ministers having applied to the Porte for their delivery.

#### IONIAN ISLANDS.

Letters from Corfu of the 27th ult. state that Sir Henry Ward arrived there on the previous day, and that tranquillity prevailed throughout the islands. The London papers have published a report of the proceedings of the court-martial held on the 17th ult., at Luxuri, on Teodoro Vlacco, one of the chiefs of the late insurrection, who was executed, together with a priest, as was previously known. The prisoner was charged with having been concerned in a number of crimes and outrages, and especially in the murder of Nicola Metaxa, whose house was burnt down at the beginning of the disturbances. He pleaded not guilty, and requested to be tried by Englishmen. The witnesses, all Greeks, were few in number, but their evidence was decisive as to the presence of the prisoner as leader of the armed bands who murdered Metaxa, and committed other crimes. The prisoner made no answer but to retort on them the charge of being implicated in the outrages. There was also read a proclamation calling on the people to rise, and signed by the prisoner and one Boboti. When called on for his defence, Vlacco stated that he had been offered 300 dollars to shoot the Lord High Commissioner, by Dr. Pretenderi and Dr. Focca, as preliminary to a rise against the English, the opportunity being good, as Canada had risen; but out of the 70,000 inhabitants of Cephalonia, at least 50,000 were concerned in the outbreak; and that he had been betrayed by his countrymen. The court, which was composed of three officers of the 36th Regiment, found the prisoner guilty, and sentenced him to death, which was carried out by hanging, at Luxuri, on the 19th ult., in the presence of a large concourse of people.

#### CAPE OF GOOD HOPE.

**THREAT TO STOP THE SUPPLIES.**—At a meeting of the inhabitants of Cape Town, held in the Town-house, on the 30th of August, the following resolution was unanimously adopted:—"That this meeting is of opinion that no contracts of any description should be entered into for the supply or use of the military, naval, or civil departments until the Order in Council making this colony a penal settlement be rescinded; and that the inhabitants of all classes be strongly recommended to adhere firmly to such resolutions, as the only means of saving the colony from injury, degradation, and ruin."

#### FOREIGN MISCELLANY.

**THE STATE OF DESERT, MORMONLAND.**—Five miles from the foot of the mountain lies the City of the Great Salt Lake, of nine months' growth. The 24th of the present month will be the anniversary of the arrival of the Mormon pioneers in this valley, and will probably be celebrated with appropriate ceremonies as the day of their deliverance from persecution in the States. A few months later another band arrived, who built a fort, where they all remained till last October, when, the main body arriving, they commenced the city. It is laid out in blocks, containing ten acres each, and each block is subdivided into eight lots. There are already 224 blocks, being sixteen in one direction and fourteen in the other. The streets are eight rods wide. Nearly 1,000 adobe houses have been built, and the whole city, nearly two miles square, has the appearance of a garden. A public building of stone, fifty feet square, is going up to serve for a council-house, church, and other purposes. Any person wishing to

live here can take an unoccupied lot, without price, but can only sell the improvements. The city is governed by a president and council, permanent, and a city marshal elected annually. Taxes are laid according to property. Tithes are voluntary. Schools are kept all the year, and are free to all. A mile north of the city is a warm sulphur spring, which is much resorted to for its curative properties. An abundance of the purest water is supplied from the streams coming down from the mountains. During the warmest part of the season no rain falls, and the land requires irrigating, which is easily done. During the present year the farms have suffered from the drought, which will be obviated next year. Where the land has been well watered the crops are very fine, especially the wheat, which is now nearly ready for the sickle. The soil is well adapted to grazing, and cattle and horses look fat, and can graze all the year round. The weather is delightful, a fresh breeze always blowing from the lake or mountains, and the health of the population is remarkable.—*Boston Chronotype.*

**MAZZINI.**—The *Ticino Gazette* announces that M. Mazzini, the ex-triumvir of Rome, had been expelled from the Canton of Vaud, by order of the Director of the Federal and Cantonal Police, in virtue of the decree issued by the Diet against M. Mazzini, in 1833.

**M. SZEMERE,** Minister of the Interior during the Kossuth Dictatorship of Hungary, arrived on Wednesday last in Paris. It is supposed he has in his possession the celebrated regalia of the Hungarian throne.

**THREATENED BREAKING UP OF MR. O'CONNOR'S LAND SCHEME.**—So far as we can gather from the latest information on the subject, the affairs of the Land Scheme are now in a somewhat critical condition. The "People's Bailiff," it appears, has come to the conclusion that a wholesale system of eviction will be necessary, in order to gain possession of the various plots occupied by the Chartists at O'Connorville, Lowlands, Minster Lovell, and Snigs End; and such, therefore, is the course he means to take. His own paper, the *Northern Star* of Saturday, contains a public notice, in which he calls upon all the tenants (tenants upon their own farms!) to pay up all their rents by a certain time, or he will eject them. This sounds very much like a breaking up of the Land Scheme.—*Manchester Examiner.* [From the *Sheffield Independent* we learn that a meeting of the dissatisfied members of the National Land Society was held the other day at Barnsley. After a scene of great confusion the following resolution was moved:—

That the meeting sees the impossibility of carrying out the land scheme, as first proposed by Mr. O'Connor, to place us on the land, and we, as members of the said company, seeing that our money will soon be swallowed up in local and general expenses, that we send to Mr. O'Connor, to request him to bring the company to a close, so far as regards us; and that if Mr. O'Connor neglects or refuses to do so, we pledge ourselves to use every legal means in our power for the recovery of the hard-earned pence that we have so foolishly entrusted into the hands of other men, who neither care for us nor the land, so long as they can lavish away our money.

The meeting was dissolved before the motion was put, but our contemporary states that the above resolution has since been signed by about 200 members.]

**METROPOLITAN WATER SUPPLY.**—On Thursday evening, a public meeting of the rate-payers and inhabitants of the parish of St. Pancras was held in the vestry-room, King's-road, for the purpose of taking into consideration the proposition of the Metropolitan Water Supply Association for organizing a parochial movement in St. Pancras district, to aid in improving the whole water supply of the Metropolis; and placing the entire control thereof in the hands of the inhabitants themselves. The chair was taken by Mr. Frazier, churchwarden; and Mr. J. L. Taberner, who attended on behalf of the Metropolitan Water Supply Association, explained the object in view. It is in contemplation to purchase the interests held in those companies, which at present supply London and its suburban districts with water, and establish a public board to take the management of a system by which what is termed "monopoly" in the case, may be put an end to, and the Metropolis furnished at a reasonable price, with an adequate supply of pure water. Resolutions in favour of the project were adopted, and the meeting separated.

**BATHS AND WASHHOUSES IN ST. PANCAS.**—On Monday night, at a meeting of the ratepayers of St. Pancras, the Rev. T. Dale in the chair, a resolution, to provide baths and washhouses for the parish, according to the recent act of Parliament, was met by the proposal of the following amendment:—

That in the present state of the parish finances it is not expedient to mortgage the rates for the purpose of establishing baths and washhouses, or till the parish have unquestionable evidence of the safe working of the system in other parishes. That in the opinion of this meeting the most effectual relief of the people of England, in a social, moral, and sanitary point of view, would be a remission of the soap and window duties: taxes essentially war taxes, and which have been continued during the longest peace on record, to the great injury of the health and morality of the people.

[Loud cheers.] Mr. Ive seconded the amendment. The Chairman refused to put the latter part of the amendment, and Mr. Brettingham withdrew it. The Rev. Mr. Hamilton, Mr. Dyke, Mr. Clarke, Mr. Darlington, and the Rev. D. Laing, having spoken, the question was put, and the amendment declared to be carried. A division took place, when there appeared for the amendment, 89; for the motion, 70. Majority rejecting the motion, 19.

**A FULL GROWN EAGLE** was captured in Glenmarkie, Laggan, on Saturday morning, the 3rd inst., by Peter Grant, gamekeeper.

## IRELAND.

**THE MARQUIS OF LONDONDERRY ON LORD RODEN'S DISMISSAL.**—The journals publish a letter from Lord Londonderry, declining to give his signature to an address and resolutions of a meeting at Dundrum, which condemned the dismissal of Lord Roden and expressed sympathy with him for his unmerited disgrace. Lord Londonderry flatly refuses all participation in the design or object of the meeting; deeming Lord Roden to have committed a manifest and egregious error in sitting as a magistrate at Castlewellan to decide on the question whether information should or not be taken against the Orange combatants at Dolly's Brae. He says:—

If Lord Roden, however, had not plunged into that party tribunal, and after conflict (the indecency of which must be apparent), I doubt if the Government, so much as his lordship beloved and respected, would have caused the general distress we have now to deplore; but as it is, I confess I think the Government were right—and no one will suspect me of Whig attachment or Whig policy.

In conclusion, and borrowing the words of your own address, I would only implore and beseech those who have concocted and are beating up for recruits for this monster address, rather to employ their faculties and privileges, under the direction of Almighty God, for their country's good, instead of attempting to promulgate the mischievous and wicked declaration that a premeditated insult has been attempted on the Protestant interest in Ireland, under the authority of the Government of our Protestant Queen.

**THE GENERAL RESULT OF THE HARVEST** of the different crops in Ireland is considered very favourable, the produce is more than average, and the quality of the grain is good. Respecting the potato crop, the *Press* says:—"The accounts from all parts of the country this week are confirmatory of the reports which gained ground in the two or three previous ones—that the progress of potato decay in Ireland had been to a considerable extent arrested. Many go so far as to assert that it has altogether ceased."

It has been estimated that the value of the Irish encumbered estates already submitted for the adjudication of the Commissioners is little short of one million sterling.

The inauguration of Queen's College, Cork, took place on Wednesday in the presence of upwards of 1,000 persons.

**THE "NATIONAL CONFERENCE."**—Despite the sneers of Dr. M'Hale a whole host of the "venerated clergy" have given in their adhesion to the Duffy panacea. And as for the laity, the *Freeman* publishes two mortal columns of names, many of them ex-supporters of repeal, who have forfeited their allegiance to the present presiding genius of Burgh-quay, and gone over to the camp of the enemy.

**MEETING OF THE PROTESTANT ASSOCIATION.**—On Tuesday night the Dublin Protestant Association held their promised demonstration in the Rotunda, "to pronounce on the act of tyranny perpetrated by the Government on Lord Roden and the Messrs. Beers, to petition the Queen to recall Lord Clarendon, and to dismiss her present Ministry, by whose councils Ireland is reduced to the lowest degree of calamity, and the British empire well nigh overthrown." The meeting was numerous. The Rev. A. J. Montgomery was in the chair. The business of the evening commenced with prayer, and throughout the course of the proceedings the truth of the gospel and the favour of the Almighty were constantly held forward as in peril from the interference of the Government to prevent the recurrence of similar deeds of blood. "What were the consequences to England," said the Rev. T. Gregg, "of placing Protestant truth and Popish falsehood on the same level? Famine, pestilence, destitution, and crime were the consequences. Weakness and contempt; her colonies alienated, her ships rotting in their harbours, and her land sinking with the abominations of iniquity [hear]. Look at England and tremble—look at poisoning made a domestic institution—look at mother poisoning child after child for the burial fees! What was the cause of all this? A Godless Government [cheers]—a Government that took the Holy Word of God, dragged out the sacred leaves, and trampled it under foot. . . . And as James II. was driven from his throne because he attempted to reduce God's truth and Christ's gospel to the devil's lies and anti-Christ's apostasy, they would drive from before the throne any traitor minister who rebelled against God, and dared to trifle with the church of God!" This speech we find elicited loud cheers from Mr. Gregg's auditors!

**REVERSE OF FORTUNE.**—A Limerick paper states that there is a lady at present an inmate of the workhouse there whose husband a few years since filled the office of high-sheriff of the county.

**THE CORK ELECTION.**—The *Cork Reporter* of Saturday contains a very full account of the proceedings on the day of nomination; but the affair excited little or no interest, for, according to the *Reporter*, up to within a few minutes of the hour appointed, not more than 100 people had assembled round the Court-house, and when the doors were opened "the rush was tremendously light." There is very little doubt of Mr. McCarthy's return.

**OUR FIRST SNOW.**—Tuesday was the day on which we had our first instalment of winter's snow. We had then a smart foretaste of Christmas. Snow fell briskly, with a driving wind, and at night the streets were dried by a scorching frost (if we may use the epithet), and every pool ice-bound. On Wednesday we had a second fall of snow.—*Gateshead Observer.*

### THE CHEAP PERIODICAL TRADE OF MANCHESTER.

(From one of the articles on "Labour and the Poor," now appearing in the *Morning Chronicle*.)

Every London publisher knows that Lancashire furnishes no unimportant part of the literary market of England. I was very desirous of ascertaining, therefore, the species of works most in demand amongst the labouring and poorer classes. The libraries in the better parts of the town are, of course, stocked in much the same way as the libraries in the better parts of London. I wished to ascertain the species of cheap literature most in vogue, and accordingly applied to Mr. Abel Heywood, of Oldham-street, one of the most active and enterprising citizens of Manchester, who supplies not only the smaller booksellers of the town, but those throughout the country, with the cheap works most favoured by the poorer reading classes. The contents of Mr. Heywood's shop are significant. Masses of penny novels and comic song and recitation books are jumbled with sectarian pamphlets and democratic essays. Educational books abound in every variety. Loads of cheap reprints of American authors, seldom or never heard of amid the upper classes here, are mingled with editions of the early Puritan divines. Double-columned translations from Sue, Dumas, Sand, Paul Feval, and Frederic Soulie, jostle with dream books, scriptural commentaries, Pinnock's Guides, and quantities of cheap music, Sacred Melodists, and Little Warblers. Altogether, the literary chaos is very significant of the restless and all-devouring literary appetite which it supplies. Infinitely chequered must be the *morale* of the population who devour with equal gusto dubious memoirs of Lady Hamilton and authentic narratives of the "Third Appearance of John Wesley's Ghost," duly setting forth the opinions of that eminent shade upon the recent speeches of Dr. Bunting.

So much for the *prima facie* aspect of Mr. Heywood's literary warehouse. I was courteously furnished with details of his business, which threw an unquestionable light upon the tastes of the operative reading world of Lancashire.

That species of novel adorned with woodcuts, and published in penny weekly numbers, claims the foremost place. The contents of these productions are, generally speaking, utterly beneath criticism. They form, so far as I can judge, the English reflection, exaggerated in all its most objectionable features, of the French *Feuilleton Roman*. In these weekly instalments of trash Mr. Heywood is compelled to be a large dealer, as will appear from the following statement:—Angelina, Almira's Curse, Claude Duval, Eardley Hall, Ella the Outcast, Gentleman Jack, Gambler's Wife, Gallant Tom, Lady Hamilton, Mazeppa, Mildred, Old Sanctuary, Royal Twins, String of Pearls, The Brigand, The Oath—average 6,000 weekly sale. All this mass of literary garbage is issued by Lloyd, of London, in penny numbers.

Of similar works, published also in numbers at 1d. per week, Mr. Heywood sells:—Adam Bell, 200—Claude Duval (Dippie), 400—Court of London, 1,500—Gretna Green, 460—Love Match, 750—Mysteries of London, 1,000—Nell Gwynne, 700—Perkin Warbeck, 100.

Of the penny weekly journals, some of them, such as Barker's *People*, political and democratic, but the greater number social and instructive, the Lancashire sale is:—Barker's *People*, 22,000—Reynolds' *Miscellany*, 3,700—Illustrated Family Journal, 700—London Journal, 9,000—Family Herald, 8,000—Home Circle, 1,000—Home Journal, 1,000—Penny Sunday Times, 1,000—Lancashire Beacon, 3,000—Plain Speaker, 200—Potters' Examiner, 1,500—Penny Punch, 360—The Reasoner, 160—Chat, 200. Of these publications the *Lancashire Beacon* and the *Reasoner* are avowedly infidel. I have not had an opportunity of seeing the latter, but in the number of the former which I perused, I found nothing more fatal to Christianity than abuse of the Bishop of Manchester. The Lancashire mind is indeed essentially a believing, perhaps an over-believing, one. Fanaticism rather than scepticism is the extreme into which it is most likely to hurry. In Ashton-under-Lyne, Johanna Southcote's bearded followers still meet under the roof of the New Jerusalem. In remote districts astrologers will watch the influences of the planets; and all quackeries, moral and physical—the remedies of Professor Mesmer or of Professor Holloway—equally find a clear stage and very great favour.

But to return to the cheap book trade of Lancashire. Of the better class of weekly publications, generally selling at three-halfpence, Mr. Heywood makes the following returns:—Domestic Journal, 600—Eliza Cook's Journal, 1,250—Chambers' Journal, 900—Chambers' Information for the People, 1,200—Hogg's Instructor, 60—People's Journal, 400. The cheap double-columned editions of Dickens' and Bulwer's books sell as follows:—Dickens, 250—Bulwer, 200. The sale of Punch is 1,200. The Family Friend sells 1,500 monthly, at twopence; the Family Economist, 5,000 monthly, at one penny.

Mr. Heywood informed me that the sale of cheap books has decidedly not increased in consequence of the Ten Hours' Bill. The same assertion was made by another extensive, though a much smaller, bookseller in the vicinity of Garrett-lane. The department of the literary trade which alone seemed to have received any impetus from recent legislation was the sale of copy-books, which improved. The only classification of the purchasers of cheap literature which I found it practicable to make was, that the comic or *soi-disant* comic publications were usually patronized by clerks and shopmen, while tales were inquired for by the working classes, commonly so called. It is, indeed, by the links of a

tory that the operative taste seems to be most bound. For the encouragement of literary speculators, I may add that every cheap book is sure of a sale in Lancashire—at first.

### LECTURES TO WORKING MEN.

On Friday evening last, the Rev. George Smith re-delivered, in the Cowper-street school-room, the lecture which we reported in our last, on the advantages which the working classes of this country have passed social improvement—the first of a series in connexion with the Congregational Union of England and Wales. The room, which will contain about 800 persons, was crowded with mechanics and other operatives. On the platform were observed many influential ministers and laymen, among whom were the Rev. A. Wells, E. Mannering, J. A. Baynes, of Nottingham, Dr. Massie, and G. Wilkins. In the unavoidable absence of Dr. Campbell, from domestic affliction, Thomas Thompson, Esq., of Poundsford Park, was voted to the chair. The lecturer was listened to for the space of an hour and a half in profound silence, broken only by earnest and repeated rounds of applause. At the close of the lecture, several working men addressed the meeting, expounding their own views of social improvement, and gratefully acknowledging the good-will of the Congregational Union in originating this means of benefiting the productive classes. It was moved by one working man, seconded by another, and unanimously carried, that the thanks of the meeting be presented to the Rev. G. Smith, for his able and eloquent lecture. The meeting separated at half-past ten o'clock.

The second lecture of the series was delivered last night, at the Mechanics' Institution, Chancery-lane, by Dr. MASSIE: subject—The Importance of the Entire Body Politic in this Country, of the Social Advancement of the Working Classes. The chair was taken by G. WILSON, Esq., of Westminster, who opened the proceedings by expressing his regret at the small attendance, an indication, he feared, of general indifference to such efforts as these, on the part of the working classes, on whose proportion to the population, contribution to the national revenue, and general habits, he dwelt at some length.

The Lecturer prefaced his address by stating, that the Congregational Union was not in any sense a political body, requiring in its members no conformity of opinion on political matters. On points of religious faith it had no dogmatic formula, repudiating all authority but that of revelation. There was, therefore, no disposition on the part of the Union to take up a position antagonistic to that of the working classes on political grounds. Further, they did not so much assume to teach as to expound. They wished, above all things, to express and cultivate goodwill. He (the lecturer) would treat the subject by discussing several questions suggested by it. 1. What was the body politic? It might be viewed in its integral parts—its several members. In some countries the head of the body politic was republican, in others oligarchic, in our own, a combination of the two. The aristocracy, the legal profession, the landed, monetary, commercial, and manufacturing interests, all went to constitute the body politic. It would be observed that he did not include in this enumeration any ecclesiastical corporation; for he did not think that any religious body ought to be considered as a distinct part of the body politic [loud cheers]. 2. What was meant by social advancement? Individual comfort and intelligence—domestic happiness and reputation—the enjoyment of the honourable relations of husband and wife, parent and child—conscientious fidelity in the performance of mutual duties—and habits of personal independence, self-respect, and generosity. 3. Who were the working classes? In too many instances, they were regarded as the successors of the Gibeonites of old, "hewers of wood and drawers of water"—the porters and hodmen of our cities, the agricultural labourers of Wilts and Dorset. Then there were the skilled artisans and mercantile clerks—all who lived directly by their labour. 4. What relation to the body politic was sustained by these classes? That of the sinews and muscles—the producers of wealth—the material from which other classes were formed and re-united. He (the lecturer) had often replied to the complaint, that working men did not come into the Congregational churches, that nearly every member of those churches had been either a working man, or his father before him. Dr. Bogue used to say, a family never rode to a Dissenting meeting-house in a carriage for three generations together. Classes were constantly changing. Aristocratic families were well-known to die out rapidly; and the middle classes needed the constant infusion of fresh blood. Capital could neither be created, augmented, nor applied, without the industrious masses. 5. What would be the operation of the social advancement of this class upon those above them? It would of course stimulate them to movement—would compel them to progress, or to sink down into the undistinguished mass. It would promote a larger amount of mutual toleration and forbearance on matters that involve diversity of opinion. It would exercise a wholesome influence on national proceedings—war would be next to impossible; reform and retrenchment inevitable. In short, it would give assurance of tranquillity and prosperity to the whole nation. As, in the struggle for the liberties of the subject against the Stuarts, victory was gained to the popular cause only when Cromwell and Hampden appealed to those to fight for, who were afterwards to enjoy, liberty—the yeo-

manry of England—so would freedom best be preserved and extended, when those who now stood in the position then occupied by that class became strong in enlightenment and virtue.

A Working Man present expressed his general hearty approval of the two lectures delivered; but he complained, that too much was attributed to the power of the working classes, as if no change was required on the part of those above them. Whatever the value of industry, frugality, and contentment, working men must not be led away from the fact, that great social changes were required, which they themselves, unaided, could not effect. It would have been a policy alike unjust and unwise, if Knibb and the other West Indian missionaries had gone on simply preaching to the slaves, without endeavouring to emancipate them [hear, hear]. Political enfranchisement was the first thing to be obtained [cheers], rendered the more necessary, as it was, by the concessions made to the middle classes by the Reform Bill; for in proportion as the privileged classes were extended, the unprivileged were the more degraded. As a member of the working classes, therefore, he (the speaker) would thank the gentlemen who came forward to meet them, but he would call upon them to come forward more boldly on behalf of the political elevation of his order [loud cheers].

Other working men spoke to the same effect, expressing a wish that the ministers and leading members of the Congregational body would countenance their lecturers by their presence. They still seemed too aristocratic, and somewhat ashamed of being seen in the company of *bona fide* working men.

The proceedings terminated with votes of thanks to the committee of the Union, the lecturer, and the Chairman.

THE MORAL LESSON OF THE GALLOWES.—The householders whose windows command a view of the spot selected for the execution of the Mannings on Tuesday next, are demanding, I hear, high rates for seats to witness "the show"; and the *Morning Advertiser* contains an advertisement of an individual dwelling in Horse-monger-lane, offering convenient seats on reasonable terms—"children half-price"! Calcraft expects, to make at least, £150 by "the job." He expects, at least, to have £100 from Madame Tussaud for the clothes of the wretched culprits; and it may interest some of your readers to learn that the hangman received seventy guineas from the "sprited proprietress," for the suit in which Rush was executed. The speculation has proved a most successful one, Madame Tussaud having realized, it is stated, upwards of £1,500 by her wax-work model of Rush. It would be curious to learn the above-named lady's opinion on the subject of punishment of death. It is easy to imagine the state of anxiety with which the hangman and the wax-work proprietress must watch any steps taken to procure the reprieve of a notorious criminal!—*London Correspondent of the Manchester Examiner*.

THE £30,000 GIVEN TO INEFFICIENT NAVAL CAPTAINS.—To Lord John Russell.—My Lord,—In 1846 Parliament granted £30,000 to enable the Admiralty to retire old and inefficient captains, and bring forward active admirals; in 1849 the Admiralty have appointed a captain superintendent of Plymouth dockyard, thereby declaring all the rear-admirals, except those employed, unfit for the appointment. Had this been done before, the people might have kept their £30,000 in their pockets. Last year it was proposed to reduce the admirals to 100, and it was justly opposed to the plea that the money voted would be the means of renovating the admirals; but that argument now falls to the ground, and as the Admiralty have declared the rear-admirals incompetent, the sooner they are reduced the better. I remain, your lordship's obedient servant, CHARLES NAPIER, Merchiston-house, Nov. 9.

MR. W. W. BROWN, THE ESCAPED SLAVE.—In compliance with the invitation of the Ipswich Young Men's Peace League, Mr. William Wells Brown, the escaped slave, and delegate to the late Paris Congress, delivered a lecture on American slavery, to a crowded audience, at the Temperance Hall, on Tuesday evening, Nov. 6, J. B. Alexander, Esq., occupying the chair. The interesting statements made by the lecturer—in which he portrayed the debasing, despotic, and tyrannical nature of American slavery—were listened to with great attention; and, combined with the graphic manner in which he narrated scenes connected with his early life, his escape from slavery, and the exertions he made to educate himself, elicited warm applause from his audience. After the lecture, a resolution, embodying a strong condemnation of the system of slavery, and hearty sympathy with Mr. Brown in his labours in the cause of its abolition, was moved by G. Alexander, Esq., seconded by Mr. J. M. Blackie, and unanimously adopted. At the close of the meeting, a number of friends came forward and purchased copies of Mr. Brown's narrative.

COLLISION ON THE BLACKWALL RAILWAY.—On Wednesday night, a collision took place on this railway, by which many carriages were shattered and upset, and several persons severely, but none fatally injured. Great carelessness has been imputed, but the particulars, as yet, have been but confusedly made known. It appears that a luggage-train and the regular train came into collision on the same line. Seeing what was coming, the luggage-train swept the last carriage of the passenger-train clear off its frame, leaving the latter a mere truck. The displaced carriage, working its way under the preceding one, forced the hinder end into the air, with the head ploughing downwards.

## REGISTRAR'S QUARTERLY RETURN.

## BIRTHS, MARRIAGES, AND DEATHS.

The quarterly return, published by authority of the Registrar-General, comprises the births and deaths which were registered in all the districts of England, by 2,189 registrars, in the summer quarter ending September 30, 1849; and the marriages in above 12,000 chapels and churches, 2,869 registered places of worship unconnected with the Established Church, and 623 superintendent registrars' offices, in the quarter ending June 30, 1849.

The result summarily is, that the marriages are a little above the average, the births slightly below the average, the deaths in greater number than have ever before been registered. The deaths in the three months were 135,364, or 47,602 more than were registered in the summer quarter of 1848. They exceeded the births (135,200) by 164; and as the emigrants in the quarter from London, Liverpool, and Plymouth alone, amounted, according to the Emigration Commissioners, to 46,558, the population of England has suffered, died, and decreased during the quarter to a degree of which there is no example in the present century.

**MARRIAGES.**—The marriages (34,702) in the quarter ending June 30, 1848, were fewer than the marriages in the corresponding quarters of 1845—47; in the June quarter of 1849 the numbers increased in London, Bedfordshire, Gloucestershire, Shropshire, Warwickshire, Nottinghamshire, Cheshire, Lancashire, and the West Riding of Yorkshire. In the other counties the aggregate returns differ little from those of 1848. The marriages were about 35,908 in the three months.

**BIRTHS.**—185,200 births were registered in the quarter ending September 30, 1849; the births were 153,716 in the previous quarter, and 140,361 in the corresponding quarter of 1848. The rate of births was higher than in the September quarter of 1847, and lower—with this exception—than in any September quarter since 1840. In London, the births were 17,224, which is near the average number. In the other divisions the births were fewer than in the September quarter of 1848, when they were, however, considerably above the average.

**BIRTHS AND DEATHS.—DECREASE OF POPULATION.**—The deaths exceed the births registered by 164; but all the births are not registered, and a certain number of Scotch and Irish people enter England every quarter, so that, were it not for emigration, it is probable that, notwithstanding the mortality, the population would have slightly increased. Emigration has, however, gone on rapidly, and England has now less inhabitants by several thousands than were within its shores at Midsummer.

## THE CHOLERA.

In reference to cholera, the report confirms the general idea already entertained, that it is induced by filth, damp, and bad ventilation, and mitigated or averted by the opposites of those conditions. In London, the mortality from cholera varied in different districts of the metropolis from 8 in 10,000 to 239 in 10,000; and "was greatest in the low, the worst-drained, the poorest districts, the districts supplied with water from the Thames between Waterloo Bridge and Battersea New Town." The general course of the pestilence in the provinces has been up the great river-courses; with more or less virulence in the towns according to their closeness to the river-banks, and to subordinate variations in their sites, and more especially according to the sanitary vigilance and exertions of the inhabitants. "The epidemic extended up the Thames to Richmond, Kingston, and Chertsey, and through Mitcham, South of Wandsworth to Croydon; but made no impression on Epsom or the districts on the South of the Surrey hills." So it appeared at Windsor and Eton, at Henley, Reading, Wallingford, Abingdon, and Oxford, and greatly heightened their rates of mortality; while the towns in the interior, as Buckingham, Wantage, Farringdon, and Banbury, were almost exempt. The high districts about the sources of the Thames in Gloucestershire and Wilts were "exceedingly healthy;" the sites most marked were the densely-peopled towns on the margin of some rivers in the north, and in the "new neighbourhoods" of the Welsh mining districts, the filthy quarters of some seaport towns, the low undrained districts of some inland towns on the banks of un-navigable rivers. Of the first sort, are the "fatal region" of Bradford, Hunslet, Dewsbury, Wakefield, Pontefract, and Leeds—on the river Aire, in the centre of Yorkshire, where 5,802 persons were buried in three months; the valley of the Tees and the coal regions of Durham; the vale of the river Taaffe, and the district of Merthyr Tydvil. In Leeds, the deaths by cholera were nearly 2,000 out of a population of 100,000.

The district of Merthyr Tydvil is naturally healthy—"open, airy, and well-exposed"; but causes of death are accumulated by the inhabitants themselves, in such a manner that the mortality was two, three, and four times the average during the prevalence of cholera:—

From the poorer inhabitants, who constitute the mass of the population, throwing all slops and refuse into the nearest open gutter before their houses, from the impeded courses of such channels, and the scarcity of privies, some parts of the town are complete networks of filth emitting noxious exhalations. . . . During the rapid increase of this town, no attention seems to have been paid to its drainage! . . . There are no regulations for draining the town; the surface water is retained; there are stagnant pools and ditches contiguous to the dwellings.

Among the seaport towns which suffered most, were Rochester, severely; Margate and Ramsgate,

more than double their average of deaths; Hastings and Brighton, little less; Portsea, Portsmouth, and Southampton, three times their average; while many inland places close to these towns, but separated or distinguished from them, were little or not at all visited. Harwich suffered severely: the rural districts from Epping to Colchester were generally healthy. Yarmouth, Norwich, and Depwade, places on a Metropolitan railway, had their mortality "sensibly increased"; yet generally the coast of Norfolk, "fenced by sand-banks and cliffs of sand and gravel, on which the sea is encroaching [where, therefore, nothing is left stagnant], suffered nothing"; and many of the districts in the interior of the county were "unusually healthy." Hull and Sculcoates were swept by the cholera; yet in the rest of Holderness the deaths were below the average. Newcastle, Sunderland, and Shields, suffered severely; Scarborough and Whitby scarcely at all. Crossing to the West coast, the ports of Lancashire, Cheshire, and Wales, present similar instances of contrast. Nantwich and Runcorn suffered heavily; Chester, having benefited by sanitary measures, sustained a lowered mortality than in 1848, although some deaths by cholera did occur. Liverpool was a chief cholera station; it lost 3,488 lives by the disease; and West Derby, which surrounds Liverpool on the land side, lost 1,962. The ports of Cornwall and Devon presented some of the most aggravated cases of mortality in the kingdom. In the Isle of Portland, and in Weymouth, deaths were excessive; while in Dorchester, separated from them by the Black Downs, the deaths were below the average. In Newton Abbott, the deaths were doubled; in Plymouth and its adjoining districts they were trebled; and the disease even spread to a considerable distance thence over Dartmouth Forest; but generally, in Central Devon and Cornwall, the mortality of the year was low. At Liskeard, the deaths were doubled; at St. Austen, tripled; and at Megavissey, the disease raged with such fatal prevalence among the population of some thousands, that "the inhabitants left the town."

The most notable of the inland towns that suffered by cholera was Salisbury, "always an unhealthy place," from its situation "on a low valley, in the midst of water meadows," its "courts and alleys in a filthy state," and deriving no benefit from the general cleansing of the main street.

Among the marked instances of inland towns enjoying a naturally good situation, but suffering from exceptional or insurable causes, are Coventry, on elevated ground; Huddersfield, on the Colne, 230 feet above the sea; and Newcastle-under-Lyme, 400 feet above the sea, not far from the sources of the Trent.

The elevated moorlands of Yorkshire, the downs and plains of Wilts (even where each were fully populated), and the highlands of Westmoreland and Cumberland, have maintained an average health higher than usual: in most of them "no epidemic" was reported. The great towns of Birmingham and Nottingham have been exempt from the scourge; the escape of the latter being attributed, as we lately related on the authority of a local official report, to the sanitary measures adopted by the municipal authorities and principal inhabitants.

**AN ANTI-SLAVERY TOUR.**—Mr. George William Alexander, the respected Treasurer of the Anti-Slavery Society, with Mr. John Candler, left Southampton on Friday week, in the Royal Mail Steam Company's vessel, the "Thames," for the West Indies. They intend to land at Barbadoes, and thence to visit nearly all the Western Islands, for the purpose of ascertaining the present condition of the emancipated negroes, as well as those of the French islands, who are, ere long, to be made free; to examine into the state of education, more particularly in schools supported by voluntary contributions; and to endeavour to promote the welfare of the negro population redeemed from slavery generally. Afterwards it is their intention to visit several of the States in North America.—*Patriot*.

**COMMUNICATION BETWEEN RAILWAY CARRIAGES WHILE IN MOTION.**—The Railway Clearing House Committee, at which all the leading railway companies are represented by their chairmen or other delegates, have, it appears, at the suggestion of Captain Huish, urged upon the railway companies the importance of giving facilities for the guards walking safely along railway trains when in motion, by which means, it is said, accidents may often be averted.

**ILLNESS OF FATHER MATHEW.**—With very sincere regret do we copy the following from the *Commercial Journal* of Boston, 24th October:—"Father Mathew is at Worcester, very unwell. He is labouring under a partial paralysis of one side of his body and of his tongue." Father Mathew attained his 60th year on the 10th of October.—*Limerick Chronicle*.

**EXAMPLE OF EMPLOYERS.**—WORKMAN'S NEWS AND READING ROOMS.—Messrs. T. Hoyle and Sons, says the *Manchester Spectator*, have converted one of their own spacious dwellings into decorated and commodious reading-rooms, for the workpeople at their printing works at Mayfield. The principal room is furnished with a selection of newspapers and periodicals, and adorned with maps on Mercator's projection, &c. A smoking room has been provided, and chess and draught boards, &c., supplied. By an attendant appointed by the people themselves, hot coffee, tobacco, and cooling beverages, at cost price, are supplied before work-hours in the morning, as well as throughout the day. One evening in the week the principal apartment is devoted to musical and other innocent or rational entertainments.

## THE BERMONDSEY MURDER.

## MRS. MANNING'S LEGAL PLEA SET ASIDE.

The point reserved on behalf of Mrs. Manning at her trial—the question whether she was entitled as an alien to be tried by a mixed jury of Englishmen and foreigners—was argued in the Exchequer Chamber on Wednesday, by Mr. Ballantine and the Attorney-General, before Chief Justice Wilde, Chief Baron Pollock, Justices Coleridge and Cresswell, and Barons Rolfe and Platt. The Court deliberated half an hour after the arguments were closed, and Chief Justice Wilde stated that the Judges had also turned much attention to the point since it was raised. They were unanimously of opinion that, by her marriage, the prisoner became a British subject with all the incidents attached to that status, and that the objection raised by the prisoner was unfounded. On the same day, the Governor of Horsemonger-lane Gaol received the Sheriff's writ, ordering the execution of the sentence of death to take place on Tuesday. The announcement of the decision of the Judges on the reserved point was received by Mrs. Manning with surprise and anger: it is said that she again exclaimed against the Judges and Jury, as having foredoomed her, and violently ejaculated that her own counsel had done nothing to save her.

## EXTRAORDINARY LETTERS OF THE CONDEMNED MURDERERS.

The following are authentic copies of the two letters sent by the condemned prisoners to each other, since their conviction and removal to Horsemonger lane Gaol, which have been handed to Mr. Binns, and published with the sanction of Frederick George Manning:—

## MANNING TO HIS WIFE.

"I address you as a fellow-sinner, and a fellow-sufferer, and not as my wife, since the contract must be considered as cancelled, extending as it does only until death and not beyond it, and both of us standing as we do on the brink of eternity, we may already consider ourselves as cut off from the world. The consciousness of this truth does not, however, prevent me from expressing my earnest solicitude for the happiness of your soul, as well as my own. I do therefore beseech and implore of you to be truthful in all you utter, and that you may not be tempted to yield to any evil suggestions in the securing of our soul's welfare, to question for an instant the solemn truth that we shall shortly appear before our God in judgment, that His eye is upon us now, the time, though not, so far as I can learn, precisely fixed when we are to be launched into eternity, but we may be quite sure and certain that it is close at hand; and now, by all kindly feelings we have at any time entertained towards each other, I earnestly pray that you will look to God for the pardon you need, and of which I feel my own need also. Believe me, through the merits of a crucified Redeemer, being satisfied that his all-sufficient atonement and intercession cannot benefit us, unless we repent and give proofs of that repentance. Believe me I upbraid you not, but trust you will be assured that I forgive every one as I pray and hope to be forgiven by God, and now I close, as my feelings are too acute to write more. May the Lord be merciful, and may he be so consistent with His promises. Let us be truthful and sincere in all we say and do. This is the last letter you will ever receive from me. Now let me beg of you to grant me an interview this day if possible. I have a great wish to have one before I depart this world.

(Signed) F. G. MANNING.

Written on the 29th of October, 1849, in the condemned cell, Horsemonger-lane Gaol.—*Frederick George Manning*.

## MARIA MANNING TO HER HUSBAND.

I address you as my Husband.—I am far away from my happy native land, on account of this contract and this land which you have made me a captivity. The peace and well-being of society, the laws of truth which you have broken, have alike demanded my banishment from the country which gave me birth. But I am not going away from God. He is everywhere alike present, and at all times gracious to those who seek his mercy and his favour. What has brought me into this eternal consequence? If you live and die unforgiven by God, that those sins will be punished by the laws of men, they are still all registered by the only God. All I have to say is this: I never made any statement of any kind to injure or condemn you in this matter, that you well know, from first to last. I am here condemned only by your statement. If it had proved beneficial to you, I should have been satisfied. With all your doings and the great experience of your learned counsellors, that did not benefit you, but plunged me unmercifully with you to this horrid fate. All I have to beg of you now, is to state facts, as you know that I was not in the house when O'Connor met with his death. But I was gone to see for him, and during that time he called in my absence and was shot by that young man from Guernsey, who was with you in the back parlour smoking. That I did not know anything about it until the Saturday; and that it was all settled in the kitchen. I was in hopes you would have brought that young man forward on the trial, but that you did not do; but only blame me as you did from the first day. But, my dear, as you now know that you cannot save yourself, I implore of you to state the facts which are truth, and endeavour to save your wife. By so doing it would be satisfaction to your own heart and soul to know that you are doing right and good towards me before you depart this world. The Lord God will forgive you and comfort you. Believe me, I upbraid you not, but trust that you will be assured that I forgive you and

every one, as I pray and hope I may be forgiven by God. If you comply with this true statement I shall be happy to see you until the last day. My hope and life is in your hands. You can, if you will, save me. Remember you cannot answer for our sins or transgressions when all our secret sins shall be set in the light of His countenance, and when the wicked who carelessly lived and miserably died, without the fear or favour of God, shall doubtless perish everlastingly. In that day a graver conscience shall produce a failing heart, and an angry judge shall point to the wicked. I humbly look to thee, O Lord. Thou hast set forth as a propitiation for the remission of sins, that one past through thy forbearance. I cannot write any longer. God bless you, and have mercy on us both.—  
M. MANNING.

Received by F. G. Manning on the 30th Oct., 1849.

#### MANNING'S CONFESSION.

The following statement is in substance the confession made by Manning at the interviews which he has had with his relatives since sentence of death was pronounced upon him:—He declared most solemnly that a month before the actual commission of the crime his wife spoke to him of her intention to murder O'Connor, in order that she might become possessed of the large amount of money which she knew he had. He endeavoured to turn her thoughts away from the commission of such a deed, saying that she would be hung for it. She, however, said that she was determined to shoot him, and that he must help her to bury him in the kitchen. About this period she purchased a dozen bottles of brandy, and kept him fully supplied with the liquor, so that, to use his own words, "during the whole of this time I was not in my right senses." He first thought of giving information of his wife's intention to the police, but fear for his wife restrained him; but he declares he repeatedly told her that he would have nothing to do with it. Nearly about this period O'Connor was invited to stay a short time with some friends at Boulogne, and she was to meet him there. She said, if the opportunity did not present itself of doing away with him at Miniver-place, that she would do so when they were together at Boulogne, adding, that it would never be found out. With the view of accomplishing her purpose, she purchased a small pair of pistols at the shop of Mr. Blanch, a gunmaker, in Gracechurch-street, who, at her request, instructed her how to load them. In order to be the better prepared for the disposal of the body, and to destroy any traces of guilt, she directed him to purchase the crow-bar to raise the stones in the back-kitchen, and the lime to burn the body. Manning declares, also, that the hole in which the body was found was dug by Mrs. Manning, with the dust-shovel produced at the trial, a fortnight before the murder, and that she carried the earth out by pailful, and mixed it with the ashes in the dust-bin.

On the night of the murder, Mrs. Manning pressed O'Connor to stay, and he walked into the parlour and sat down. Nothing had been prepared in the way of food, although the table was laid out with dishes and their covers. Immediately afterwards she said to him, "Come down stairs, and wash your hands before dinner;" to which O'Connor replied, "No, I don't care about it to-night." "Oh," she said, "you had better do so, as Miss Ma-sey (who Manning says she knew was not in town at the time) is coming, and you know she is a very particular lady, and you should show yourself off to the best advantage." He says this was a mere trick to get him down stairs. He further says, he did not think so at the time, as he had no idea that in the evening she was about to perpetrate the crime of murder. He asseverates this most solemnly. O'Connor did go down stairs into the back-kitchen, Mrs. Manning following closely after him. At this time Manning was up stairs, and in the front room, dressing. In a few minutes his wife came up stairs and exclaimed, "I have done it; he is dead enough." Manning says he was dreadfully frightened, and told her "she was a dead woman, and would be hung for the murder." She got into a passion with him, and said he was "a d—d coward;" and, pointing a pistol at him, which he says was loaded, exclaimed in a threatening manner, "If you don't come down and see him I will serve you the same." He asked her how she did it, and what O'Connor said; and, after drinking a glass of neat brandy, she explained that when her victim got to the bottom of the stairs, he said, "What! hav'n't you got this drain finished yet?" The next moment, she said, she pressed the muzzle of the pistol close to the back of his head, and shot him dead. We may remark that this will account in some measure for the report of the pistol not being heard by Manning himself, nor by the neighbours. After some hesitation, and overpowered by her menaces, he did go down, and he says he was horrified to find O'Connor lying on his face, partially in a stooping posture, his head hanging into the grave which had been prepared for him, and his hands up to the sides of his head. Manning, when explaining this to his brother and sister, to the governor of the prison, and the chaplain, went down on his knees in the cell, in order the better to illustrate the position of the unhappy man. This was ten minutes or a quarter of an hour after the commission of the murder. Mrs. Manning turned over the body, and struck him on the head three or four times with the crowbar, exclaiming, "You d—d old villain, you will never deceive me or any one else more." Manning then says he ran up-stairs; (he was followed shortly afterwards by his wife, who showed him the keys she had taken from the body. She then took off her gown—the one produced at the trial, and proved to have been stained with blood—and washed herself, her hands being smeared with blood. She then went out, saying that she would be back directly. In consequence

of some inquiries at the house, Manning told his wife, who was extremely frightened, that she had evidently been found out, and that she would be hung. She then fainted, but Manning gave her some brandy, which soon restored her. Afterwards, she said she would not stop any longer, that she would go to America, and that if she were discovered she would stick out till the eleventh hour.

#### CONDUCT OF THE CONDEMNED.

Manning and his wife attended divine service in the chapel of Horsemonger-lane Gaol on Sunday for the last time, when the Rev. W. S. Rowe, chaplain of the prison, preached a very impressive sermon, in the course of which he made frequent and pointed allusion to the unhappy criminals, and exhorted them, by all their hopes of mercy hereafter, to unburden their consciences and truthfully confess the enormity of the crimes for which they have been condemned. The two convicts were deeply affected during the delivery of the sermon, and when the rev. preacher addressed them personally, they sobbed aloud. A letter was addressed to the chaplain on Friday evening by Manning, earnestly requesting an interview with his wife. This letter was handed to Maria Manning by Mr. Rowe, but it had no effect, as she persisted in her refusal to grant her husband an interview unless he first committed himself to the version of the circumstances set forth in her reply to a previous letter.

Early on Sunday morning the wretched woman made an attempt to strangle herself. About three o'clock two of her attendants being overcome with fatigue, fell asleep, and the prisoner took the opportunity to endeavour to strangle herself by tightly grasping her throat, and forcing her nails into the windpipe. The third attendant observed her as she was becoming convulsed, and, arousing the other attendants, the unhappy woman was prevented from completing her dreadful purpose. It appears that she had allowed her nails to grow to a great length, and had sharpened them almost to a point. In the afternoon the chaplain had an interview with her, but she declined his spiritual assistance, and as obstinately refused to have any interview with her miserable husband.

#### POPULAR EXCITEMENT.

The vicinity of Horsemonger-lane prison, and all the streets in the neighbourhood, presented a very extraordinary scene on Monday. At an early hour in the morning crowds of spectators, from all parts of the metropolis, began to assemble in the locality, and before noon upwards of 10,000 persons had congregated in front of and near to the gaol. The sale and hire of seats was carried on with great activity throughout the whole of the day by the occupants of the houses in Winter-terrace, a row of small tenements facing the gaol. The prices rose as the demand increased, and during the afternoon large premiums were offered for places in favourable situations overlooking the gallows. Mr. Chadwick is the owner of this property, and, through his agent, he has informed the tenantry that he will not allow any scaffolding or seats to be thrown upon the roofs of the houses. The prospect of present gains, however, appears to have destroyed all fear of future consequences among Mr. Chadwick's tenants, and there is scarcely a house in the row against which a ladder has not been placed to afford the means of access to parties who may wish to occupy places on the roof.

On Monday, Mr. A'Beckett, the sitting magistrate at the Southwark Police Court, was engaged nearly the whole of the day in hearing complaints from the parish authorities respecting the stages erected in front of Horsemonger-lane gaol, and the great nuisance they caused to the inhabitants. The worthy magistrate recommended the authorities to serve notices on the owners of those buildings, and inform them that unless they immediately pulled them down they would be fined £200. He thought the parties would soon clear the ground of such disgusting places.

THE CROWBAR with which the murder was committed was found on Monday, as Manning had indicated, at the Lewis station, on the Brighton Railway, where a parcel had been lying for some considerable time addressed "Mrs. Smith, Lewes," and had been put aside amongst other things which were expected to be called for. The parcel was carefully wrapt in brown paper, and when opened, it proved to contain a crowbar, with human hair and spots of blood plainly discernible upon it.

THE SABBATH MOVEMENT.—On Tuesday evening week, a grand complimentary soirée was given to Mr. Henderson, of Park, in the Merchants' Hall, Hutcheson-street, Glasgow—William Campbell, Esq., of Tillichewan, in the chair. A beautiful address, elegantly written, and richly framed, was then presented to Mr. Henderson, in name of the Prize Essay competitors, by Mr. George Smith, expressive of their gratitude for his services in connexion with the preservation of the Sabbath Institution. Mr. Henderson returned thanks in neat and appropriate terms, after which the meeting broke up.

Lord Campbell, it is understood, has declined writing the lives of the last three Lords Chief Justices; viz., Kenyon, Ellenborough, and Tenterden; assigning as his reason that though he remembered Kenyon, and had pleaded before Ellenborough and Tenterden, all three were too recently dead for the truth to be told—having surviving relatives sure to take offence if the lives were written in the manner which he should wish to write them. Thus the very argument—a knowledge of the men—which best enables Lord Campbell to write the lives in question, forms the not improper grounds for his refusal.—*Athenæum*.

France, with an army of some 500,000 men, has 600 lieutenants, whilst England, with one of 100,000 odd, has 2,350.

#### LAW, POLICE, AND ASSIZE.

##### CASE OF THE REV. JOHN BLACKBURN.

At the Maidstone County Court, on the 6th inst., before James Espinasse, Esq., the Rev. John Blackburn, the well-known Dissenting minister of Claremont Chapel, Pentonville, applied to be discharged under the act, on which occasion three barristers from the court in London specially attended.

Mr. Dowse opposed for the Rev. Dr. Warneford; and Mr. Sargood, for three other creditors, named Penney, Backhouse, and Thompson. Mr. Cooke supported.

The application was made under 1 & 2 Vict. c. 110—the jurisdiction transferred from the Insolvent Debtors' Court to the County Courts, and thereby abolishing the circuits of the commissioners. The insolvent had lately resided at Sydenham, Kent, and on being arrested was taken to Maidstone Gaol, from which prison he now applied to be discharged. The schedule filed by the insolvent exhibits debts amounting to £8,815 1s. 6d., for £2,332 7s. 6d., of which no consideration had been received, and the sum of £275 was more than once entered, leaving the consideration debts £6,207 14s. 1d. On the credit side he claimed £3,104 17s. 8d. as owing to him by his two sons, and to the assistance rendered to them he attributed his insolvency, as also to other expenses and illness which had occurred in his family. He had made an assignment in December, 1848, for his creditors, setting aside the surplus of his income as minister of Claremont Chapel, beyond £200 a year, the stipend having been for a considerable period at the rate of £600 a year.

The case occupied more than six hours. The insolvent was examined, and several witnesses called. The complaint was, principally, that the insolvent had borrowed money from members of his congregation without having reasonable or probable means of payment. The excuse on the part of the insolvent was, that he expected his sons would have succeeded in business, and that he should have been enabled to pay his creditors. It appeared that, some time back, a committee of inquiry was appointed among his congregation, and a number, it was stated, had seceded. He offered to assign his income, taking £200 for himself. The income, arising from the chapel, had been reduced from £600 to about £200 a year.

Counsel severally addressed the Court, urging that the debts had been improperly contracted; and, in reply, Mr. Cooke made a forcible address on the part of the insolvent.

The Learned Judge, in pronouncing judgment, said:—"I cannot bring myself to the conclusion that the insolvent has acted so fraudulently as to call upon me to remand him." Perhaps, as a father, he had been too sanguine, but still he had expected to pay his creditors. The insolvent should have considered his position; but it was likely that, from his occupation, he had not paid the attention that was required to his affairs. He declared the insolvent to be entitled to the benefit of the act, and ordered him to be discharged forthwith.

Mr. Blackburn has not ceased his ministerial duties owing to his imprisonment. He preached at Claremont Chapel last Sunday, and will officiate again on Sunday next.

##### A DISSENTING MINISTER SUING FOR HIS SALARY IN A COUNTY COURT.

At the county court, Usk, held last week, before J. Maurice Herbert, a case was heard that has excited much interest in this neighbourhood. It was the following:—Rev. W. Howell Lewis v. Mr. Evan Jones, ironmonger, farmer, &c., and Mr. W. Nicholas Hawkey, superannuated excise officer, who are deacons of the Independent chapel in Usk, for a portion of a yearly salary as minister of Twyn chapel, Usk. Mr. Lewis had no legal adviser, but Mr. Owen appeared for the defendants. His honour, at the commencement of the case, said it would be much better for the parties to refer the matter to arbitration, than bring a dispute between a minister and his flock before the public. After a few observations from both sides, the course recommended by the judge was agreed to. The Rev. Messrs. Loder and Bunn were proposed by the defendants, and accepted by the plaintiff, as referees. Mr. Owen inquired whether the chapel was endowed? and being answered affirmatively, "£14, or thereabouts," being the annual value of the endowment, the judge observed that the question would become one for the Court of Chancery. Mr. Owen: The case lies thus: Plaintiff claims the appointment to the chapel, for life, by virtue of the endowment, but the defendants contend that he was only engaged for so long a period as he might satisfy them by his preaching, his doctrines, and life. Mr. Lewis maintained that the view was correct, and that he had been regularly appointed to the "living." Mr. Owen said, if such were the case, he should require the contract to be produced. Mr. Lewis said the point now raised was quite beside the question. The judge said they had better waive further proceedings in court, and refer to arbitration as at first agreed upon. Mr. Owen remarked that, as the case had taken another turn since the arbitration was agreed upon he was unwilling now to adopt arbitration on points of law, and was anxious to hear the plaintiff's evidence on the naked facts of the case. Plaintiff was then sworn, and proceeded to state that he had been engaged by a document in writing to serve the chapel, which he put in. Mr. Owen: This document is unstamped, and, besides, it is not a contract by any means. The judge examined the paper, which was a letter written by Mr. Hawkey, inviting plaintiff to Usk to preach at the Twyn cha-

pel, which his honour held was not a contract, inasmuch as nothing had then been done to complete the intended agreement. Mr. Lewis contended that, as upon this letter he had gone to Usk, and there had preached in reply to the invitation, and had publicly accepted it at the chapel, he was regularly appointed; the contract had been completed, and he then became possessed of a freehold office. His Honour: That possession must be authenticated by writing. By the 4th section of the statute on frauds, no action can be brought upon any contract that is not wholly to be performed in the year. This letter appears to be only an invitation, not amounting to an agreement until accepted by the minister in writing, which should now be produced, or there would be no right of action. Mr. Lewis: But the contract was completed according to the custom of the sect. His Honour: Very possibly, but not according to the statute; and, moreover, the letter, if it be an agreement, does not bind the defendant Jones. Mr. Lewis: Yes, but Mr. Jones is the treasurer. The judge: That may be, but you have not shown that it was signed on his behalf, nor on behalf of the congregation. I cannot think you have any right of action on this letter. If the letter does amount to an agreement, then it is not evidence for want of a stamp. Mr. Lewis said that he would get it stamped. The judge said that it was too late. Mr. Lewis: I had no conception that any such question would arise, or closer formality would have been observed in making it a legal document. The judge: But the statute requires such forms to be attended to. You have, therefore, no *locus standi*; you are out of court. But if you wish it, I'll reserve the point, and go on with the case. Do you object, Mr. Owen? Mr. Owen: I do, decidedly. The judge: When I hear such objections, I cannot help thinking that there is some reason for not desiring the case to be heard. Mr. Owen: Oh, no, we can have no desire of that kind; but we think, if the case cannot be proceeded with legally in every respect, it will be useless to make an exposure of the matter. If plaintiff can show that defendant Jones—who is the head magistrate of this place, and would scorn to commit a dishonourable action—defended this case on the score of a few pounds, for which plaintiff sues, he is very greatly mistaken. But if Mr. Lewis will give up his claim to the "freehold office," we will at once pay over the few pounds which are the object at issue. Plaintiff: I shall do no such thing, but take the case into another court. The judge: You can take a non-suit, if you will. Mr. Lewis: Very well, sir, I will do so, and go into the Court of Chancery. The judge then non-suited the plaintiff, and ordered him to pay the costs of defendants' attorney. The defendants, through Mr. Owen, tendered the amount due to Mr. Lewis at the expiration of the notice given to him to quit the chapel, who, after some hesitation, accepted the sum, and gave a receipt for it.—*Principality.*

**JUVENILE CRIME.**—At the November General Sessions of Middlesex, which opened on Tuesday week, out of sixty-seven cases of felony and four of misdemeanour for trial, thirty-seven of the prisoners were described as competent to read and write imperfectly, sixteen could read only, fourteen could neither read nor write, and three were able to read and write well.—Edward Toghill, the boy who was convicted at the last session of a felony, and whose singular history—having been convicted fourteen times, though not eleven years of age—has been reported in the papers, was brought up for judgment, and sentenced to seven years' transportation.—John Kellord, a poor-looking boy with a crutch, then pleaded guilty of having stolen a pair of trousers, value 4s. 6d., the property of his father. The Assistant-Judge, Serjeant Adams, having put some questions to the father, remarked that this was a case which strikingly illustrated the great necessity that existed for some law by which parents might be compelled to contribute towards the maintenance of such of their children that became criminals. The father of the boy was a master tailor in a good way of business, and though the prisoner had turned out a vicious lad, the father was as competent to support him as though he were a good one; but this prosecution and conviction relieved the father from every responsibility in respect of the prisoner for the future. The father said he would gladly give half-a-crown a week towards the lad's maintenance. Mr. Buchanan, a magistrate present, said: "You should have flogged him instead of sending him to prison; that would have saved him." The father said he had flogged him, but it was of no avail. The boy could work very well at his trade if he chose, but he would not. He would go out, and, though he was a cripple, he made home a hell upon earth. He had robbed him times out of number. The prisoner's mother was dead, but he had a stepmother. She had two children of her own. The learned Judge said that was the secret. It was inconceivable what an amount of misery, wretchedness, and oftentimes crime, second marriages in the lower orders of society produced. No doubt the boy's absence would not be disagreeable to the powers at home. He had that morning been reading Charles Dickens' "David Copperfield," and this case appeared to be that of "David" and "Mr. Murdstone" all over. As the father had instituted the prosecution, the Court had no alternative but to punish the prisoner, and the case must be treated in the ordinary manner. The prisoner was then sentenced to three months' hard labour.

A Member of Parliament, alluding to the fact that Lord John Russell married two widows, called the diminutive Premier "The widows' mite that was cast into the treasury."

## COURT, OFFICIAL, AND PERSONAL NEWS.

**PRINCE ALBERT**, in company with Sir George Grey, visited the Exhibition of Manufactures and Art at Birmingham, on Monday. The Prince on more than one occasion, we are told, evinced great knowledge of mechanical construction. The most ingenious and involved inventions, if not previously seen and understood, were easily apprehended by him. The Birmingham people were much struck at his quick apprehension of these matters.

ON SATURDAY, the Queen and the Prince visited the Count de Neuilly, at Claremont. Friday was the birthday of the Prince of Wales. In addition to their usual exercise, the Royal Family and a company of guests witnessed a full parade of the troops, who fired a *feu-de-joie* in honour of the heir apparent.

**RESPIRE OF CHARLOTTE HARRIS.**—In the case of Charlotte Harris, Mr. C. Gilpin attended at the Home Office, on Thursday, and presented numerous signed petitions from the "Women of England," from London, Bristol, Bath, Exeter, Plymouth, Devonport, Devizes, Edinburgh, Newcastle, Carlisle, Huddersfield, and various other places, in favour of a commutation of sentence, in the case of Charlotte Harris, now lying under sentence of death, in Taunton jail. We rejoice to be able to add, that the humane exertions on behalf of this wretched woman have been successful, and that a reprieve has been sent to Taunton.

**RESIGNATION OF A MASTER IN CHANCERY.**—Wm. Wingfield, Esq., one of the Masters of the High Court of Chancery, has retired. The appointment is worth £2,500 per annum, and is in the gift of the Crown, but is always exercised by the Chancellor. It will not, however, be filled up.

**WEDNESDAY EVENING CONCERTS.**—The third of these popular musical entertainments took place at Exeter Hall, on Wednesday evening last—the spacious area being crowded in every part. The evening's programme comprised, in the first part, selections from Barnett's opera of "The Mountain Sylph," and the second part, principally of some of our sweetest ballads. As a whole, it was an excellent bill of fare, admirably sustained throughout. We must, however, do justice to our own feelings, by noticing the graceful and artistical performance of a Fantasia on the grand piano-forte, by Madame Goffrie, which was enthusiastically and deservedly encored; "Deep in a forest dell," which was given by Miss Rebecca Isaacs, with an expression admirably adapted to the style, both of the words and the music; and also the duet with Mr. G. Tedder, "The minute gun at Sea," which was most effectively sung. Miss Eyles, her second appearance, we believe, in public, was completely successful in the well-known ballad, "The banks of Allan water," in which her simple, but graceful singing elicited a universal plaudit. M. Diesten and Sons fully sustained their high reputation on the Sax-horns, producing from these difficult instruments, now the most imposing bursts of martial music, anon strains of almost inconceivable delicacy. M. Sainton's fame was not tarnished by his performance on the violin. But the gems of the evening were, unquestionably, the song from *Acis and Galatea*, and the German air, the form of which furnished full scope for the magnificent voice of Herr Formes, and the latter afforded a favourable specimen of a class of music of a very high order little known in this country. We again express our high approval of these Concerts, and the gratification we feel at the prospect of their rewarding the enterprising manager.

**INCREASED COST OF THE NAVY.**—Strange as it may appear, it is a fact, that during ten years in which the friends of peace have multiplied beyond all precedent, and the prospect of war has become more and more remote, the cost of our navy has annually increased. In 1831 it amounted to about six millions, which, from the demand for retrenchment, was in 1835-6 reduced to £4,271,898. Ever since that period, with two exceptions, there has been a regular increase every year until it reached in 1846-7, £7,920,324, which is about two millions more than it was twenty years ago. The number of men in the navy mainly determines its cost. There has been an increase every year since 1833-4, when it was 27,853, until 1847-8, when it was 44,969. The number of flag-officers and their retinue has increased in seven years from 159 to 217, the additional expense being upwards of £9,000. It has also been the practice repeatedly to exceed the number of men voted; and, as a consequence, there has been an excess of expenditure over the sum voted by Parliament, whose functions have thus been practically superseded by the Board of Admiralty. The mode by which the navy has been thus gradually increased, is explained by the select committee of 1848. A naval force is collected for some emergency, and then, when the danger is at an end, "other duties are found for the ships, and the force which was required for the contingency of war, remains as the permanent establishment in time of peace!" — *Reformer's Almanack for 1850.*

**THE SHEFFIELD ATHENÆUM.**—At the opening of the Sheffield Athenæum and Mechanics' Institute, on Tuesday week, the Earl of Carlisle and Mr. Roebuck, with a numerous company, including many ladies, attended. Lord Carlisle addressed the meeting with his customaryunction. He seized the occasion to exhort the Sheffield people not to rely too much on the supposed exemption of iron-manufactories from pestilential visitations like cholera, but to extend their sewers and drains, &c. Apologizing if what he had said might seem in his position to smell too much of the shop, he reminded them that "the undrained alley, the unventilated room, and the impure atmosphere, will but serve to irritate the tempers for which we trust here to provide serene enjoyment, and to clog and debase the energies for which we shall endeavour here to furnish fit opportunity and congenial nurture." He wound up with an eulogium on literary studies, and their social effects; for "he who makes himself most acquainted with the ornaments, the elegances, the soft humanities, which throw a spell even on this rude and jarring world of ours, will be least inclined to disturb its social order." Mr. Roebuck enlarged on his current topic, the importation of a new element into the political and social system—"the people." He took the magnificent hall in which they assembled, provided as it was by the contributions of the richer classes, for testimony of the sympathy which is drawing classes nearer together; and he found a still more signal instance of deference to the popular influence in the presence not only of Morpeth who had represented the county, not only of Carlisle who had always been among the men of Yorkshire, but of the Cabinet Minister:—

If, in the reign of Charles I., Hampden and Pym had met together, they would have had their retainers behind them. But in the reign of Victoria it is a totally different thing. We have not the Pym, and we have not the Hampdens; but I am proud to say that we have Lord Carlisle [cheers]. He wound up with a suggestion—Physical knowledge is of very great importance, and, what is more, it is comparatively easy. You can take a lump of earth, you can place it under a glass, and you can analyze it, and you can tell every particle that is in it; and you can reduce it to its elements and put it into a tabular form. No man has yet got the human mind under a glass; but the human mind is the instrument which in reality makes your happiness or your misery. We go on from age to age slowly acquiring knowledge respecting that great instrument upon which all happiness depends. On every side interest and passion encumber and delay and annoy us in the investigation. But I will entreat you to be above it all, and to say that we now, having vindicated to ourselves the government of ourselves—we, being in reality the governors of ourselves, and a really democratic government (though we be a monarchy), we ought to be well instructed in those great truths upon which the happiness of mankind depends. And then, Sir, depend upon it that no ignorant demagogue would mislead us, and that no powerful noble would frighten us; but that we should go on hand in hand with the beneficent and instructed superior, while we contemned him who should endeavour to sow the seeds of dissension by misleading us, when the great truths which morality and law pointed out are the requisites of government of our country. I will close my address by saying, that, as the representative of Sheffield, I shall be at all times ready to aid what I have pointed out in this shadowy form, and that I shall be on no occasion frightened from the course which I see straight and clear before me. I see it coming; the people must govern; and I will endeavour to instruct the people [much cheering].

Among the other speakers were the Rev. Edmund Larken, of Burton-by-Lincoln, and Mr. Heywood, the member for North Lancashire.

**AGRICULTURAL DISTRESS.**—The *Standard* makes this gloomy announcement:—"We have been assured, upon authority which we cannot question, that the wages of agricultural labourers, in one of the most fertile counties of the island, and in a district of that county within forty miles of the metropolis, have been reduced to *six shillings* the week, in the course of the last month; while the number of individuals receiving even this wretched pittance has been greatly reduced by the diminution of employment. The consequence of this shocking state of things is, that multitudes of unhappy men are flying from their families, in order to avoid accompanying them to the workhouse, or witnessing their death by famine; and that the most serious apprehensions of fires and other outrages in the course of the winter are entertained by the gentry and yeomanry bound to the neighbourhood."

**THE GREAT GUNS AND THE LITTLE HOOK, OR WESLEYANISM AND DISSENT.**—When the celebrated Bradbourn was preaching in Somerset some years ago on a public occasion, he extolled the Church of England very highly in his sermon. A Baptist minister and a gentleman, a deacon of an Independent church, who were present, asked Mr. Bradbourn, after the service, how it was that he extolled the Church of England so highly, seeing that the Wesleyans separated from her both in doctrine and in discipline? "Ah," replied the rev. preacher, "you Dissenters don't understand the thing. You place your artillery right against the Church; but we take a *little hook* and pick the mortar out of the foundation."

The chief officer of one of the public departments at Portsmouth finding one morning recently that the convict labourers had not come to work at the proper hour, sent a boat to inquire the reason, when he was informed the gang was engaged in the algebra class, and could not be sent on shore!—*Hampshire Telegraph.*

A correspondent of the *Mark-lane Express* states that the wire worm may be destroyed by liquid ammonia. He describes an experiment with ammoniacal gas, produced by putting powdered sal-ammoniac on a small quantity of lime, and says the result was instantaneous destruction to the worms.

## LITERATURE.

## THE PERIODICALS (NOVEMBER).

(SECOND NOTICE.)

THE ECLECTIC REVIEW has articles on "The Marriage Law"—"John Howard the Philanthropist"—"Apocalyptic Reveries"—"Herschel's Outlines of Astronomy"—"Sturt's Expedition into Central Australia"—"Dr. Harris's Man Primeval"—"Wisdom of the Hereditaries." The first of these is on a subject, if not of the greatest, yet of very great social importance, but like others, which affect individuals rather than masses, it has not hitherto received that degree of attention which it deserves. This article, which treats the question very satisfactorily, furnishes some evidence of "the immense amount of suffering and sin," occasioned by the prohibition of marriage with a deceased wife's sister, which is thus described:—

"Totally inefficacious for good of any kind, it is inevitably productive of the greatest evils, personal, domestic, and social. It thwarts and embitters the growth of the tenderest affections; to a great extent it robs marriages at once of their sanctity and their protection, and arbitrarily converts them into concubinage; it lays a snare for the conscience, and presents temptations, scarcely to be resisted, to fraud, falsehood, and perjury; while, by familiarizing the community at large with a violation of the marriage law, it tends to bring the whole law of that institution into disrespect. The law, in a word, is just what it should be, if it were a scheme for undermining at once the happiness and the virtue of the community."

In so far as the prohibition is based upon Church authority, it may be treated by Dissenters in the most summary manner.

"Let those who are of the Church, and acknowledge the authority of this undefinable entity, do the best they can to reconcile the contradictory judgments in which her so-called opinions may be found recorded, and be guided by them as best they may. But what is all this to us? Our necks, we rejoice to say, are not under the yoke, nor will we be brought into bondage. With the Bible in our hands, it is at once our right and our duty to judge for ourselves."

The argument drawn from expediency is thus briefly disposed of:—

"Restriction in such a case cannot be justified on the ground of expediency, unless that expediency be fully made out and established. This clearly, upon a perusal of the whole controversy, is not the fact."

"The Life of John Howard" is epitomized in the same able manner as other recently published biographies have been in the pages of this review. The perusal of this volume, which is published, by the way, at a much lower price than such works usually are, cannot but deeply move every reader possessing a particle of sensibility. Wondering admiration of the almost superhuman devotion of Howard to the interests of his fellow-men, in forgetfulness of his own, is, of course, the first and deepest impression produced, but it is suggestive of other and important considerations bearing on the character of governments and the too generally evil influence of their rule. The astronomical paper is popularly but well written, and does full justice to Sir John Herschel's high claims upon the public estimation. The concluding and political article—the only other upon which we can make any comment—is very clever and taking, full of quiet, but most effective satire. Thinking, we suppose, that "the sin of political idolatry" and "superstition," to which we are so prone, is not to be cured by either arguments or homilies, the writer tries the power of ridicule, treating the House of Lords very much in the spirit of a recent caricature in *Punch*, representing "a parcel of old — frightened at a nasty, ugly Jew Bill." We cannot well extract the very ludicrous description of the proceedings, during the late session, of "that mummy-like fragment of the middle ages, which has come down to us in mouldy wrappings under the name of the House of Lords," and must therefore give one or two passages of a general character:—

"It would be difficult at any respectable public meeting, even on agricultural distress, or in opposition to free-trade, to find a dozen speakers who would not possess a greater aptitude for oratory, and a more familiar acquaintance with the English language, than any dozen peers taken at hap-hazard. Many of the hereditaries are incapable of stringing together the smallest number of sentences, without halting and blundering both in logic and grammar. To listen to them is to be inspired with a profound pity, as well for themselves as for the country, whose public business they assist in perplexing. From some instinctive conviction of the helplessness of the peers, the House of Commons has monopolized nearly the whole work of legislation. There, at least, there is vitality; there you breathe the air of the present age; there you move among men who sympathize more or less with their contemporaries, who are conscious of what is going on elsewhere, who consider the signs of the times, and who, if not gifted with a genius equal to the vastness of the empire, are desirous to meet the events of their epoch, and provide for the well-being of posterity. To pass from thence into the hereditary house, is like passing from the sunshine into the chill shade, or rather like stepping back two or three hundred years towards the middle ages. Every person around you is a political antiquity. Young or old, it does not signify, they are all relics of a bygone age, all fragments of a system as old as the Crusades. There is nothing modern, nothing of to-day about them. They come like shadows, so depart; mere legislative phantoms, things that mumble half inarticulately, so that the reporters in the gallery constantly complain of not being able to hear them. The classical reader will remember

the knot of old gentlemen who stood on the walls of Troy when Helen passed by, and how the poet compares them to grasshoppers with a feeble voice. It is the same with the peers; not perhaps physically, but politically. They are mere grasshoppers, chirping inaudibly on the banks of the Thames."

The present number of the NORTH BRITISH REVIEW, though not claiming high praise for its literary character, is devoted to topics of practical importance, and for the most part will be read with great interest. "What is Life Assurance?" is a paper full of useful details, and well worthy of the perusal of those who have availed, or are about to avail, themselves of the advantages afforded by Life Assurance. That these form a large and increasing class may be imagined from the statement, that while from 1800 to 1830 but twenty-nine Assurance Companies and Societies were established, as many as thirty-one were formed in the ten years following, and that there are now about ninety-three in existence. "It is computed that five millions is paid annually into these institutions, by which perhaps £135,000,000 is secured to families and representatives at death." The article on the Irish Poor-law presents us with a series of melancholy facts illustrative of the present social condition of Ireland, though the inferences drawn from them, and the writer's severe condemnation of the law, will probably be thought matter for debate. The poor-laws, we are told—

"Are not only daily increasing the amount of destitution, but are making the condition of the destitute every day more miserable and hopeless. . . . Has taxation ever before, in any country in the world, been attempted on so large a scale? Can property be said in any sense to exist where it is subject to indefinite claims such as we have exhibited? The old confiscations took away one man's property and gave it to another. This modern confiscation destroys the notion of property altogether. . . . It seems to us impossible, with the existing Poor-law, that anything can be done. While out-door relief continues, all that has the name of property must be absorbed. The return which the capitalist expects, and which, with whatever generosity his undertakings may be commenced, must be made, or the undertakings be discontinued, is rendered, to say the least of it, precarious by the continued drain of increasing pauperism."

"Locke and Sydenham," is a well-conceived paper. It contains some hitherto unpublished particulars respecting the career of Doctor Locke, the physician, before he became the great metaphysician of his age. Of him and his friend Sydenham, "the prince of practical physicians," it is said that "it would not be easy to over-estimate our obligations as a nation to these two men in regard to all that is involved in health of body and soundness of mind." "Socialism in Britain," treats an almost worn-out subject with great freshness. Recollecting the outcry which they occasioned a few years since, one is not a little amused at the calm but quizzical description of the absurdities which Robert Owen has for years been reiterating with wearisome monotonousness, and of the utter neglect which both he and his doctrines experience in the present day—a contrast which is heightened by the spectacle of French Socialism, which rears its head as a real power in the state. "Under the blighting influence of being let alone, of neither being attacked with calumny and ferocious abuse, nor threatened with persecution, they subsided into what they now are." We like the article much, but for the sake of completeness there might have been added a more distinct reference to some of those social evils which undoubtedly exist, and on which Owenism and Communism are but commentaries. "The Romance of Indian Warfare," is not so well-timed as that it will afford unqualified pleasure. We admire the generosity which singles out for special commendation the bravery and devotedness of those "heroes of the last war on the banks of the Punjaabee rivers," the brilliancy of whose achievements has been "observed by the remoteness of the background," and whose rewards have been less distinguished than those of more fortunate, but not more deserving officers. But has the writer no word of reprobation for that policy which has both covered the plains of British India with blood, and been a constant drain upon its resources, as well as sacrificed tens of thousands of British lives? For such calamities, the display of "intrepidity in action, of fortitude in endurance, of firmness and collectedness in danger, of generous fellowship in affliction," as exhibited in deeds than which none were ever "more becoming the chivalry of a Christian nation," are surely but a miserably insufficient recompense! An article on "Scottish University Tests," treats the question after the usual Free Church fashion. It calls upon "Dissenters in Scotland, and Episcopalians in England, to see justice done to the followers of their respective creeds, and, neither directly nor indirectly aid in upholding a test, by the recognition of which they virtually declare, that all of their communion are unfit for holding any office in the universities and colleges of Scotland, or worthy to be entrusted with the education of youth!" The shoe pinches Free Churchmen now, as it has done Dissenters always—*hinc illæ lachrymæ!* The appeal to English Churchmen—the supporters of bigoted exclusiveness at Oxford and Cambridge, is particularly good. The remaining articles on "Shakspeare," "the Temporal Supremacy

of the Pope," "Memoirs and Correspondence of Sir R. M. Keith," and "Humboldt's Aspects of Nature in different Lands," we can only name without remark.

We are sorry to be obliged to dismiss the PROSPECTIVE REVIEW in a few lines. The most significant feature of the present number, is the great prominence which is given to religious topics. Of six articles, four belong to this class. One of them, "Christian Churches, their Dangers and their Constitution," is particularly deserving of attention, as showing the light in which evils which cannot longer be concealed, are regarded by a body who look upon them from a point of view of their own. The reviews of the work of Mr. Fox, M.P., on "the Religious Ideas," and the Rev. F. J. Foxton's "Popular Christianity," are able of their kind, and to those who have no inclination to purchase the books, will be acceptable; but we are bound to add, that both are, as it appears to us, treated with singular gentleness and forbearance; and, in the case of Mr. Fox, with what has the look of a craven spirit. "Austria and Hungary," is a very stirring article.

*Sketches of Cantabs.* By JOHN SMITH (of Smith Hall), Gent. London: George Earle.

WHEN, some years ago, Beverley of Beverley published his famous pamphlet on the Universities, the magnates stepped forth in indignant ire to give the lie to his assertions, and to brand him as a slanderer. What will they do now that a "Gent.," professing to be one of them, offers to amuse the British public with the edifying story of things worse and sillier by far than any which he charged the undergraduates with? But what could they do? There is no *Index Expurgatorius* they could put this book in; and if there were, and they wrote its title in it, everybody would both read and believe "Smith, of Smith Hall." If they reply to it, Englishmen would rather credit the stories of the evils at Boulogne-sur-mer, for they tally too well with the universal belief of England. There is only one answer; and that is, to reform the University. And we are not overbold prophets when we say they will not do that. However, it is not very likely that they will take any notice of it all; but will, in ignorance or contempt, let it flutter its little hour with the "Natural Histories of the Gent. and the Ballet Girl," if, indeed, it should ever be fortunate enough to be thought fit for such decent society. The thing would not be worth our notice, were it not that it, all unwittingly, shows us the kind of influence exercised by the State-church principle at the Universities. And as it comes from one of themselves, they have no ground for complaint if we use their testimony against them. Here is a young gentleman introduced (pp. 112, &c.) deploring the loss of his prospect of a living; for whilst he was blandly discussing "the good done to him" by "Cavoor's last sermon," the irruption of the young fry of Dr. and Mrs. Whittler led to the discovery of the articles catalogued thus, in his pocket, by a precocious member of the family, hight Newton Whittler:—

"One short pipe.  
"One ditto, with longer stem.  
"A card of Newmarket races.  
"My pocket flask, containing whisky.  
"A miniature edition of Byron's 'Don Juan.'  
"Twopenny-worth of tobacco, wrapped in brown paper.  
"And a squib."

"John Smith" deduces from this discovery the following somewhat remarkable "moral":—"That the society of undergraduates is not the best training school for that of the fair sex." We rather think that another and a very different moral might be deduced, to the effect that a State Church induces men most unfit for anything but the Newmarket races to seek admission to its pulpits and altars; and that they are, as a matter of necessity, led into all sorts of hypocrisy and cant in the endeavour to ingratiate themselves with the patrons of livings.

Speaking of the "Married Cantab," the sketcher says, "There is generally some sufficient reason for his coming up to college at this advanced period of his life, as you will find out if you ask him. Either he has served in the army, and peace having become general, is converted, and going into the Church; or he has been for some years at the bar without getting a brief, is converted, and, &c.; or else a rich family living is likely to become vacant, he is, &c. For, ordinarily speaking, married undergraduates are going to take holy orders. The reason is obvious. No man who has taken unto himself a spouse would, I apprehend, much enjoy his three years of student life. He would not, in all probability, come up at all, unless compelled to do so. But what is the profession to enter into which he must be a B.A.? The Church. Therefore, married undergraduates are, with few exceptions, going into the Church. Q.E.D."

This extract will justify our use of the book as an Anti-state-church argument. And there is in it discernible enough a covert sneer at religious verities that is more plain than agreeable in his chapter on "the Ultra-evangelical Cantab, or

'Sim,' that might with all fairness be employed in the same manner. Were it possible that a book in such a vein as this should be written about Dissenting colleges, or the London University, or any of the universities of the United States, we should never hear the last of it. It would be the chosen text-book amongst the Church folks of every shade of opinion, from the ultra-Puseyite to the infra-orthodox, in every country town in the kingdom. We will not use the "Sketches of Calvary" so, as we have harder stones than these to throw; but we will just refer to it in passing, and bid them, as they see the use that could be made of it, be careful to understand this question better; or, at least, to desist from a kind of warfare, in which they are sure to come off second best.

*The History of Germany, from the earliest Period to the Present Time.* By WOLFGANG MENZEL. Translated from the fourth German edition by Mrs. GEORGE HORROCKS. In three volumes. (Bohn's Standard Library.) London: H. G. Bohn, York-street, Covent-garden.

WHEN Mr. Constable, of Edinburgh, first projected his cheap issue, of which Scott's Life of Napoleon was designed to be one of the earliest volumes, he little imagined the miracles which cheap literature would effect in subsequent years. Little did he foresee the valuable series of Mr. C. Knight, which, though not patronized as it deserved to be, brought some of the best specimens of modern literature down to a level with the means of the lowest and humblest. Still less did he contemplate such a series as that now before us—a series perfectly marvellous as it regards quality and quantity, and which will prove the largest fortune—we hope to Mr. Bohn himself—but certainly to every aspirant after true literary acquisition.

The History of Germany, by Menzel, is, as our title announces, a translation. Menzel was a Protestant, but his religious notions are seldom indicated in his work, and never with any strength of partizanship, so as to interrupt the even current of his history. In fact, he almost fulfils the sentiment that a historian shall be of no sect, and shall hold no opinions. We do not speak thus in praise of its principle, but for Mr. Bohn's purpose it is unquestionably valuable, as it enables him to cater for many classes of readers at one and the same moment.

*The Second Reformation; or, the Earth helping the Woman.* By Rev. B. S. HOLLIS, Islington Chapel. London: Partridge and Oakley.

THE testimony which Mr. Hollis bears to the evils of Church and State, is the more valuable because of the circumstances under which it has been given. Mr. Hollis states in his preface that he had originally been extremely little predisposed to enter upon such a question; that he was a student at Cheshunt, and had no objections to the liturgical worship of the Church of England; and that certain details alone stood in his way from seeking a retired parish church, as some of his brethren had done. Mr. Noel's secession from the Church induced him, however, to enter upon the inquiry, and the book which taught many almost nothing was to him full of pregnant matter. The result was, that he was compelled to take up his cross and to second Mr. Noel's demand for "a second reformation." In a dedication to Mr. Noel, the author says:—

"With the results of these convictions you are in part acquainted. Your work was read in the chapel where I minister; very large and attentive congregations were assembled, and the interest was unflagging to the last. These services were introduced by singing a short psalm and offering prayer; they were closed in the same way. I rarely made any comment, but left the readings to produce their legitimate and unenforced impressions. But on the Lord's-day evenings I did call attention to the readings on the previous Tuesdays and Fridays in discourses suggested by those exercises. These discourses awakened much interest and inquiry, and with the hope of rendering them more extensively tributary to the furtherance of the work of our age, the second reformation of the Church, I have yielded to the request to reduce them to the form in which they are hereby most respectfully, and by your most courteous permission, dedicated to yourself as the originator of the whole."

The volume contains very striking illustrations of the working of a State Church. We heartily commend it to the notice of the public.

*The Family Choir; or, Psalms, Hymns, and Spiritual Songs for Social Worship.* Arranged for four voices and the pianoforte or organ. London: B. L. Green.

THIS is admirable; many of the melodies are exquisite, and the arrangement of the tune on one side, and the hymns accordant with it on the other, is very happy. It is precisely the work which many Christian families want. It will improve their taste and heighten their devotion.

*The Life of Christ.* Illustrated in a Series of Twelve Lectures, delivered in St. James's Chapel, Newcastle-on-Tyne. By J. G. ROGERS, B.A. London: Hamilton, Adams, and Co.

It is eminently gratifying to us to witness the manifest talent of some of our rising ministry. The present race is likely to yield to no preceding

one, whilst it will certainly surpass many of its forerunners.

These lectures were preached before they were published; they were worthy of being heard—they are equally worthy of being read. The peculiar feature which distinguishes them is, that they are written throughout with a view to the objections of modern infidelity on the life of Christ, though those objections are rather casually noticed than formally and elaborately brought up before the reader. There is, altogether, much thought and vigour in the author's mode of treating his subjects; and we regard the volume as a presage of even greater things.

*The Hill Difficulty; or, the Temptations, the Trials, the Peace, and the Rest of a Christian Pilgrim, exemplified and practically considered, in Allegories and other Similitudes.* By G. B. CHEEVER, D.D., Author of "Wanderings in the Shadow of Mont Blanc." London: S. Low, Fleet-street.

It is impossible to give, in a few words, a precise notion of the contents of this volume. Everything which Dr. Cheever writes is lively, imaginative, and practical; and this is even more so than usual. Whatever may be the title of this volume, "The Hill Difficulty" very imperfectly describes its contents; that being, in fact, only the title of its first essay—a kind of running commentary upon a part of the pilgrim's progress drawn out into a more lengthened allegory. "The Two Ways and Two Ends," the title of which is sufficiently suggestive of its contents, follows. Next, "An Apologue on Fire," has some very striking points. "The Two Temptations" is another allegory, very pertinent and practical. The volume closes with descriptions of detached natural scenes visited by the author in his travels. Altogether, this volume is one which is certain to be favourably received, and many whose tastes are in advance of their piety will probably bless the day which shall introduce it to their notice.

The Reviewer acknowledges the following:—*A Full Christ for Empty Sinners*, by the Rev. W. ROMAINE, A.M. London: W. Foster, Amen Corner.—Many know this collection of short sentences. They are here cheaply republished.—*Sabbaths with my Class; with an Introduction to Bible Class Teaching*. By a Scripture Teacher. London: B. L. Green.—Those who desire proficiency in the art of Bible class-teaching, will regard this as an inestimable little volume.—*The Young Working Man; or, a Few Words to a Farm Labourer*. Religious Tract Society.—An admirable volume, which will delight those who need such a work for their agricultural servants.—*Cigars and Tobacco; Wine and Women as they are*. By a Modern Epicurean. London: Kent and Richards.—A book, not at all in our way, nor, we trust, in that of our readers.—*The Mechanics' Organ; or, Journal for Young Men and Women*. London: B. L. Green.—We like this periodical much, and recommend it.—*Political Equity; or, a Fair Equalization of National Burdens*. B. J. WILLIAMS. London: C. Gilpin.—A collection of valuable suggestions, which show much thought and discrimination.—*Health made Easy for the People*. By JOSEPH BENTLEY. Fifth Five Thousand. London: Johnstone and Hunter, 26, Paternoster-row; and Darton and Co., Holborn.—Those who wish to understand the philosophy of health, and to reduce their medical bills, will do well to purchase and read this work.

**THE MORTGAGED OLIGARCHY.**—Mr. Disraeli says, on the authority of a London attorney, the amount of the mortgages in England is £400,000,000, producing, at four per cent., £16,000,000 a-year. The landlords of Scotland are at least as deeply mortgaged as those of England; and undoubtedly the Irish squires are in a still worse condition. Suppose that the mortgages in Ireland and Scotland amount only to one-half of those of England—£200,000,000, producing, at four per cent., £8,000,000 a-year—the mortgages of the aristocracy of the three kingdoms amount to £600,000,000, for which they have to pay, in the shape of yearly interest, £24,000,000!—*Standard of Freedom*.

**AUDIT OF RAILWAY ACCOUNTS.**—An aggregate meeting of representatives of Railway Companies, to consider means of securing for shareholders a more efficient system of railway audit, was held at the King's Arms Hotel, Westminster, on Thursday. Lord Lonsdale presided; Mr. Henry Carr Glynn, M.P., Mr. McGregor, Mr. Ellis, M.P., Mr. Chaplin, M.P., Mr. Denison, M.P., and a great number of other Chairmen and Directors of Railway lines, took part in the proceedings. The resolutions passed condemned the Government Audit Bill of last session; recommended a law requiring that the shareholders of each company should appoint two auditors, with a competent salary; and affirmed the principle of continuous examination, and also a law empowering a certain proportion of the shareholders to appoint two special auditors with full powers of investigation.

The Jews have obtained a firman from the Turkish Government, to admit of their building a temple on Mount Zion, which they pray may equal in splendour that built by Solomon. A sum of £250,000 has been raised in America alone for this purpose.

## LITERARY MISCELLANY.

**"SIGNS OF DEATH."**—The *Quarterly Review* just published, has a curious article on the dying moments of distinguished characters. The case of Cardinal Wolsey is well known. The morning before he died, he asked Cavendish the hour, and was answered past eight; "Eight of the clock," replied Wolsey, "that cannot be—eight of the clock:—nay, nay, it cannot be eight; for by eight of the clock shall you lose your master." The day he miscalculated—the hour came true. On the following morning as the clock struck eight his troubled spirit passed from life. Boerhaave lay feeling his pulse till some new published work which he wished to read had arrived. He read it, and exclaiming that the business of life was passed, died. Miss Linley died singing, "I know that my Redeemer liveth." Napoleon fought some battle over again, and the last words he muttered were *tete d'armee*; Lord Pentecost, who passed straight from the judgment seat to his death-bed, fancied himself still presiding at trial, and expired with, *Gentlemen of the jury, you will now consider of your verdict*; Dr. Adam, the author of the "Roman Antiquities," imagined himself in school, distributing praise and censure among his pupils: *But it grows dark*, he said, *the boys may dismiss*; and instantly died.

**NEARING AN ICEBERG.**—I think we were on the larboard tack when we first got sight of the berg. It appeared at a distance of nine or ten miles on the horizon, a beautiful "two-forked hill" of crystalline, its dazzling peaks irradiated by the early morning beams. We very much feared at the time that a fog would close in, and shut it from our view. Towards the latter part of the day, however, the haze cleared, and by about three or four o'clock, p.m., we had beat up to it, and were close up to its lee on the starboard tack, and only from a quarter of a mile to half a mile distant from it, the sea being against it on the windward side, and eddying into a little bay, formed between its lofty and precipitous crags, and a lower and more extended part undulating into two or three distinct ranges of elongated hillocks or hummocks, which seemed to have been a portion of field ice attached to the loftier part. The whole might have been from 300 to 500 feet at the base, by about 250 of extreme elevation, and one side of the more abrupt portion, near the summit, was a singularly shaped mass, which required scarcely any effort of imagination to form into a gigantic white bear, crawling down the side of it. There was something extremely majestic and solemn in its aspect as the chill wind swept from it, and the deep dark green waves rolled and foamed beneath and around. The thought of striking against such a mass in the darkness and tempest, and being suddenly sent by the shock to the depth beneath, seemed enough to curdle the very life-blood in our veins, and afforded a vivid idea of the perils undergone by the Polar voyagers and whalers. Whilst we gazed upon it we encountered a most lovely and agreeable surprise. The sky cleared brightly blue overhead, and the magnificent mass immediately took the tint from the heavens, assuming the softest cerulean hue that the imagination could conceive. The exquisite apparent smoothness of it was also another feature for which I was not at all prepared. I had prefigured to myself a large, rough white mass; but the alabaster polish is the general surface, and the general hue which was shed over it, to which the finest ultramarine must fail of doing justice, presented an effect at once delightful and unexpected. Gradually, as evening advanced, and we drew away from it on the watery pathway, the paler tints resumed their way, the mists and shadows closed around it, and we left it to its silent march—the cold, grey, stern wanderer of the ocean—alone with Omnipotence amidst the waste of waters.—*The Emigrant Churchman in Canada*.

**THE NURSERY.**—Many people would, perhaps, imagine that there is too much variety of food for children; but it is quite the contrary, for change of food is to the stomach what change of air is to the general health, but, of course, with children those changes must be effected with judgment, and their food administered in smaller quantities; but you must observe when children are well brought up with regard to their meals, they possess extraordinary organs of digestion, the proof of which is that they require feeding oftener than a full-grown person, and never appear to be tired of eating—thus, of course, they do not require such quantities at a time. Having here terminated my remarks upon the nursery, I shall leave this scene of romp and confusion, to walk on tip-toe to the sick-room door, and carefully enter, without noise, into this mournful abode of human suffering and captivity, in hopes that, by watching over their diet, my small efforts may improve their comforts, which, by being properly managed, may assist in their restoration to health. I shall, therefore, proceed to give some receipts, entitled comforts for invalids.—*Soyer's Modern Housewife or Menagère*.

**THE HUNGARIAN REFUGEES.**—At a Court of Common Council, on Wednesday last, Mr. Richard Taylor withdrew a notice which he had given, of presenting a petition, by Lord Dudley Stuart and others, for the use of the Guildhall as a ball room for a concert in behalf of the Hungarian refugees. It was foreign to the feelings of the Hungarians, while they were losing, week after week, by legal murders, their friends and relatives, to seek relief by means of a ball, or any species of entertainment.

There are now upwards of 800 convicts in the new prison at Portland.

## POETRY.

## A HOME FOR KOSSUTH!

A home for Kossuth! Yes!  
 England's true heart replies,  
 A refuge for the shelterless,  
 Whither the exile flies.  
 With words of generous greeting,  
 When his footsteps touch our strand,  
 She will bid the Patriot welcome  
 To Alfred's Fatherland.  
 Saxon in blood and language,  
 Free, free in thought and deed,  
 She will bid the exile welcome  
 To the land of Runnymede.  
 A home for Kossuth! Yes!  
 Britain's free sons reply,  
 For him whom history shall call  
 The soul of Hungary;  
 For him who risked his life,  
 Home and its loved ones—all,  
 To bid his Fatherland be free,  
 Free from the tyrant's thrall.  
 The memories of our olden time,  
 Our future yet to be,  
 All bid us grasp with friendly hand,  
 The man who dared be free.  
 A home for Kossuth! Yes!  
 The gentle lips reply  
 Of Albion's daughter—quick to yield  
 Woman's true sympathy.  
 Her sympathy with Right and Truth,  
 With generous thought and deed,  
 With outraged homes—with noble hearts  
 That for their country bleed.  
 A home for him who gave  
 Homes to the sons of toil,  
 And made them stand (no longer serfs),  
 Free on their native soil.  
 A home for Kossuth! yes!  
 E'en though he drew the sword,  
 Still let the friends of peace to him  
 A peaceful home accord.  
 We mourn the life-blood wasted  
 In a false and won,  
 But with Napoleon's do not place  
 The name of Washington.  
 And plainly does the exile's fate  
 Show might can conquer right,  
 That truth and justice are not proved  
 In fields of bloody fight.  
 A home for Kossuth! yes!  
 For all true hearts and brave,  
 Upon the sea-girt island washed  
 By the free ocean-wave.  
 A home where hearts and hands are free,  
 Heroic lips unbound,  
 And thought can pour its mental light  
 A flood of sunshine round;  
 The land which Hampden's feet have trod,  
 Where Cromwell lived and died,  
 And Milton wrote—in such a land  
 May Freedom's sons abide.

E.

**SANITARY CONDITION OF LONDON.**—At the meeting of the City Commission of Sewers, yesterday week, Mr. Simon, the Medical Officer, read his first annual report on the sanitary condition of the City of London; a voluminous document, which occupies nine or ten columns of the *Times*' reporting type. The topics of the report are grouped under the heads of—1. Defective house-drainage; 2. Incomplete and insufficient water-supply; 3. Offensive or injurious trades or occupations; 4. Intramural burials; 5. Houses insusceptible of ventilation, and absolutely unfit for habitation; 6. The personal habits of the lowest classes, and the influence of destitution in increasing mortality. The report represents the now generally admitted truths of sanitary science, enforcing them by an elaborate and clear array of facts; and gives recommendations for the future. The recommendations are—Refusal of all future indulgence for obstructive landlords; the work of completing imperfect drainage to be pushed on with all the power the law gives; the peremptory requirement of a constant high-pressure supply of water to every house, &c., under such conditions as to fulfil all reasonable requirements of the population; measures for the abolition of all slaughtering within the City, and the prohibition and suppression of all establishments which deal with animal matter approaching putrefaction, and sheds and stalls for the continued keeping of cattle; comprehensive measures for abolishing at once and for ever all burial within the City of London, the decent removal to extramural cemeteries of all coffins already in vaults, or failing this last step, that all coffins already in vaults be walled up in their present resting-places with uniform impermeable masonry; the removal of unnecessary walls which intercept the current of air from place to place; the formation of counter-openings in various blind courts, and in regard of many houses thus situated, the admission of light and air by additional windows; amendment of the law so that all the poorer tenements in the City where the several floors are let separately at a weekly rent be brought within the powers of the magistracy as lodging-houses; and the prosecution on a grand scale of the philanthropic plans originated by the societies for improving the dwellings of the poor, establishing baths and washhouses, &c.—establishments which the working classes can maintain when once they are originated, but the initiation of which requires a power of association beyond their means. The report also recommends the development of an organization for the purposes of medical inspection, and proposes an elaborate scheme of duties for the body whose organization it advocates; the result of which would be a perfect knowledge of the current sanitary state of every house in the City, as to its area, ventilation, water-supply, drainage, and number of inhabitants. The report was listened to with deep interest by the members of the Court, and a motion for printing it was carried unanimously.

**FRAIL TENURE OF MAN'S HAPPINESS.**—"Man's happiness is said to hang upon a thread. This," opines *Punch* (in his Pocket Book), "must be the thread that is never at hand to sew on the shirt-button that is always off."

## GLEANINGS.

Macaulay's "History of England" is now in its fifth edition; Layard's "Nineveh" is in its third; and within a few weeks of the issue of a second edition of Sir John Herschel's "Astronomy," it was out of print, and a new issue, equivalent to a third edition, is now on sale.—*British Quarterly Review*.

The authorities of the parishes of St. Giles and Bloomsbury have ordered that no new graves should be opened in the churchyard, and no interments allowed, except in family vaults and graves.

The cholera is extending itself on the coast of Africa. It commenced at Algiers, and is going westward. They were dying thirty-four a day at Oran, on the 17th and 19th ult.

Five hundred casts of the head of Shakspeare, taken from the bust at Stratford-upon-Avon, have lately been shipped from Liverpool to Newport.

Nearly all the suicides in this country are by foreigners. Yankees rarely make away with themselves; for nearly every one thinks he has a chance of becoming President; and, at any rate, his curiosity prompts him to live on, just to see what he will come to.—*American paper*.

A number of locomotives have just been ordered by the Messrs. Stephenson of Newcastle for a railway in Peru.

There is at present to be seen in the village of Coniston the rare sight of a woman nursing her great grandchild.—*Westmoreland Gazette*.

The last accounts from Connecticut announce that Father Mathew is on a visit with General Tom Thumb, who acknowledges himself vanquished, and stands pledged to abandon his daily thimbleful of negus.

From the report of the Rev. J. Clay we learn that at Preston, in one week, 21 druggists sold 68 lb. 1 oz. 5½ drs. of Godfrey's cordial, infants' preservative, syrup of poppies, opium, laudanum, and paregoric.

The French aeronaut, Arban, who ascended in his balloon from Barcelona, is supposed to have been lost in the Mediterranean.

The correspondent of a daily paper suggests, that it would be a public benefit if the directors of railways could be induced to build a bed carriage to run on their lines, for the transport of the sick or injured.

A letter from Dr. Hooker, the botanist, published in the *Literary Gazette*, commences:—"I have carried my point, and stood on the table-land of Thibet, beyond the Skikkin frontier, at an elevation of 15,500 feet, at the back of all the snowy mountains."

Professor Johnston, of the University of Durham, has issued a pamphlet, in which he shows that whole meal bread contains one-third more nutriment than that made of fine wheaten flour.

It is a curious circumstance, that in opening the Coal Exchange, the coal factors had nothing to do with the ceremony, and scarcely obtained the means of being present.

A benevolent lady, who signs herself "M. O.," has sent £100 to the Society for Improving the Condition of the Labouring Classes, as a thanks-offering for preservation of herself and family from the late epidemic.

The Lord Mayor of London has an allowance of £8,000 per annum; but he is not considered to support the office with becoming dignity unless he spends £4,000 in addition.

The imperious necessity of rhyme is well illustrated in the following touching epitaph:—

"Under this stone, aged three score and ten,  
 Lies the remains of William Wood-ben."

\* For hen read cock—cock wouldn't come in rhyme."

A Yankee student being asked how many genders there were, said, "three: masculine, feminine, and neutral," and defined them as follows:—"Masculine, men,—feminine, women,—and neutral, old bachelors."

## BIRTHS.

November 2, at Hintlesham-hall, Suffolk, the lady of J. A. HARDCASTLE, Esq., M.P., of a daughter.

November 7, at High-street, St. John's-wood, Mrs. GEORGE SALMON, of a daughter.

## MARRIAGES.

October 31, in the Independent Chapel, Barhway, by the Rev. J. Marchant, Mr. GEORGE MACHIN to Miss RACHEL MORRIS.

November 3, at the Old Church, Yarmouth, by the officiating clergyman, Mr. J. JACKSON, sen., of King-street, Yarmouth, to Mrs. ASHBY, widow of the late Mr. Thomas Ashby, of Hammersmith.

November 6, by license, at Stepney Meeting, by the Rev. Dr. Hewlett, Mr. CHARLES EDWARD SIMES, eldest son of Mr. J. Simes, of Saville-place, Mile End-road, to MARY ANN, eldest daughter of Mr. B. WOOLLARD, upholsterer, of Whitechapel-road.

## DEATHS.

October 6, in his 44th year, the Rev. JOHN GRIFFITHS, Independent minister, Rhydywernen, Merionethshire. He was buried, at his own request, in his chapel at Rhydywernen. The Revs. Jones, of Bala, Ellis, of Llangwm, and other ministers, officiated on the occasion. He has left a widow, with five young children, to lament their great loss.

October 21, in his 65th year, at Boston, U.S., Mr. CHARLES E. HORN, the celebrated English melodist.

October 21, at Harlow, in her 70th year, Mrs. ELIZABETH CHAPLIN.

November 3, aged 18, MARION MILLSON, eldest daughter of the Rev. J. E. Millson, of Southport, Lancashire. She bore her long and painful illness with remarkable patience, and died in the full enjoyment of the blessings of the gospel.

November 11, at the residence of his father, of tubercular consumption, aged 26 years, JOSEPH, second son of the Rev. J. SLATTERIE, of Berkeley. His end was peace.

**SANDWICH.—ANTI-STATE-CHURCH ASSOCIATION.**—Here, notwithstanding the gloomy forebodings of friends, and the untiring, but mean and shabby, opposition of the Church party, a numerous audience assembled on Monday evening, at the Market Room, to hear the society's lecturer (Mr. Kingsley). It is satisfactory to know that many retired from that meeting greatly enlightened as to the mischievous character of a State-religion, as well as to the gross abuses which result therefrom, and among whom will hereafter be found some of the warmest supporters of the British Anti-state-church Association.

## MONEY MARKET AND COMMERCIAL INTELLIGENCE.

## CITY, TUESDAY EVENING.

The English Stock Market has been very quiet during the week, nothing occurring to act unfavourably on the market. Consols took a step on Friday to 93 and 93½, since which their value has been without movement. The rally on the French Bourse has had a rather favourable influence on prices here, but it is not at all anticipated that the present favourable state of the Money and Stock Markets in Paris will be of permanent continuance. The Stock Exchange will be closed to-morrow.

	Wed.	Thurs.	Friday.	Sat.	Mond.	Tues.
3 per Ct. Cons.	93½	93½	93½	93½	93½	93½
Cons. for Acct.	92½	92½	92½	92½	92½	92½
3 per Ct. Red.	91½	91½	91½	91½	91½	91½
New 3½ per Ct.	92½	92½	92½	92½	92½	92½
Annuities...	92½	92½	92½	92½	92½	92½
India Stock ..	258	—	—	—	—	—
Bank Stock ..	—	198½	198	198	—	199
Exchq. Bills..	48 pm.	45 pm.	48 pm.	45 pm.	48 pm.	48 pm.
India Bonds..	82 pm.	—	84 pm.	81 pm.	81 pm.	84 pm.
Long Annuity.	8 7-16	8½	8 7-16	8½	8 7-16	8 7-16

The Foreign Market has received scarcely a single impulse, favourable or unfavourable, since our last, and remains in almost the same quiescent state. Mexican have been *Beared* a little, Spanish entirely neglected, Ecuador more in favour, and Russian, Dutch, and Danish buoyant. M. Falconnet, the new agent of the Spanish Bondholders, is stated to have arrived at Madrid. Prices have generally an upward tendency.

The Money Market remains in its previous easy state. The difficulty of finding employment for cash is at present rather great, so great, that it cannot be placed on call at 2 per cent. Discount for first-rate bills is at 2½ to 2½ per cent.

The Railway Market continues to improve, although very little business has been done in Shares during the past week. Among the public we find that the opinion in favour of a Government audit is gaining ground, and feeling persuaded ourselves that its ultimate results would prove beneficial, we do not feel disposed to offer any captious opposition to such a measure. The actual state of the Market at present, however, when laid bare, is sufficiently disheartening. A communication from Messrs. Railton and Sons, of the Manchester Stock Exchange, has recently been published, and contains some important statistics on this subject. They have taken 78 lines, embracing all that are available to the market, and comprising a paid-up capital of £124,302,287. The date fixed on is when the London and North Western stood at 113, or 13 premium, and the Manchester, Sheffield, and Lincolnshire, at 21, being 79 discount. The aggregate total of discounts at that time amounted to £62,180,314, and the premium to £2,521,480; being a loss of £59,658,834 on the unguaranteed amount of the above-mentioned £124,302,287 of paid up capital, or 48 per cent.! This calculation was made in October, when the market was at its lowest ebb; and were it to be repeated, a much more favourable state would be exhibited. The traffic returns for the past week are again favourable. From the official papers, it appears that the aggregate amount of traffic on 5,087 miles was £219,780; consisting of £103,805 for passengers only, £65,091 for goods, and £50,884 for passengers and goods together not separately apportioned. This shows an increase of £19,415 over the corresponding week of last year when the mileage was £4,407. The average earnings per mile were £43, whilst last year they were £46.

The Board of Trade returns for the eight months ending the 10th ult. have been published since our last, and are very encouraging. The total declared value of exports is £44,830,414, or £8,295,554 more than to the like date of 1848. For the month, to the 10th ult., the exports were £5,627,092, and in October last they were only £4,971,646.

A nominal advance on wheat took place in Mark-lane yesterday, otherwise the price remains unaltered since our last.

## PRICES OF STOCKS.

The highest prices are given.

BRITISH.	Price.	FOREIGN.	Price.
Consols.....	93½	Brazil .....	83½
Do. Account .....	93½	Equador .....	3½
3 per Cent. Reduced .....	91½	Dutch 4 per cent. ....	82½
3½ New .....	92½	French 3 per cent. ....	—
Long Annuities .....	8 7-16	Granada .....	16½
Bank Stock .....	199	Mexican 5 per cent. new ..	26½
India Stock .....	—	Portuguese .....	33½
Exchequer Bills—	—	Russian .....	106½
June .....	48 pm.	Spanish 5 per cent. ....	16½
India Bonds .....	84 pm.	Ditto 3 per cent. ....	34½
		Ditto Passive .....	3½

## THE GAZETTE.

Friday, Nov. 9.

## BANKRUPTCY ANNULLED.

BUCKLEY, J., Higher Crompton, near Oldham, Lancashire, coal master.

BOTTENHEIM, B., Manchester, merchant.

## BANKRUPTS.

WOODS, W., and THOMAS, S., Chesapeake, wholesale hardwaremen; solicitor, Mr. Jones, St. Mildred's-court, Poultry.

**PULBROOK, L.**, Cambridge-place, Hackney-road, grocer: solicitor, Mr. Boute, Rodney-buildings, New Kent-road.  
**STOCK, J.**, sen., and **STOCK, W.**, Ashton-in-Mackerfield, Lancashire, coal proprietors: solicitors, Ansell and Haddock, St. Helen's, Lancashire.  
**STOCK, J.**, sen., Ashton-in-Mackerfield, Lancashire, coal proprietor: solicitor, Mr. Smith, Liverpool.  
**LAIRD, M.**, Birkenhead, commission agent: solicitor, Mr. Wytton, Liverpool.  
**SMITH, J.** and **S.**, Kirkburton, Yorkshire, fancy cloth manufacturers: solicitors, Messrs. Cariss and Cudworth, Leeds.

**SCOTCH SEQUESTERATIONS.**  
**CURRIE, P.**, Greenock, chain manufacturer.  
**MILL, J.**, Edinburgh, wine merchant.  
**SMART, W.**, Nether Muirhead, Banffshire.  
**MACKENZIE, M.**, Dundee, flax spinner.  
**ANDERSON, A. S.**, Glasgow, baker.

**DIVIDENDS.**  
**E. Milner**, Darlington, Durham, timber merchant, first dividend of 6d. in the pound, payable at the Royal Arcade, Newcastle-upon-Tyne, on any Saturday—W. Wylam and J. Greene, jun., Newcastle-upon-Tyne, merchants, first and final div. of 7-18d.; at the Royal Arcade, Newcastle-upon-Tyne, on any Saturday—B. Colner, Olney, tea dealer, final div. of 1s. 5d.; at 1, Guildhall-chambers, Basinghall-street, November 14, and three following Wednesdays—R. Allinson, Whitehaven, Cumberland, ironmonger, fifth and final div. of 1d.; at 21, Royal Arcade, Newcastle-upon-Tyne, on any Saturday—J. Forrester, Whitehaven, Cumberland, mercer, first div. of 6s.; at 21, Royal Arcade, Newcastle-upon-Tyne, on any Saturday—G. Fox, Charlestown, Derbyshire, paper manufacturer, first div. of 4s. 6d.; at 45, George-street, Manchester, November 13, or any subsequent Tuesday—R. Moon, sen., and R. Moon, jun., Greenfield, Lancashire, merchants, third div. of 4d.; at 45, George-street, Manchester, November 13, or any subsequent Tuesday.

Tuesday, Nov. 13.

**BANKRUPTS.**  
**COWLESHAW, JOHN**, Derby, victualler, December 7, January 4: solicitors, Messrs. Whiston and Son, Derby; and Mr. Bowley, Nottingham.  
**CULTER, JOHN ORMSBY**, Edmonton, gasfitter, November 22, December 27: solicitor, Mr. Bishop, New Bridge-street, Blackfriars.  
**HOUSTON, JOHN**, Whitby, Yorkshire, keeper of an hotel, November 23, December 21: solicitors, Messrs. Pringle and Co., King's-road, Bedford-row; and Mr. Stephenson, Whitby.  
**JONES, JOHN**, Knightsbridge-terrace, Knightsbridge, wine merchant, November 30, December 21: solicitors, Messrs. Dimmock and Burbury, Suffolk-lane.  
**SANDERSON, CHARLES**, Sheffield, iron merchant, November 24, December 22: solicitor, Mr. Adam, Sheffield.  
**SAUNDERS, JAMES**, Liverpool, licensed victualler, November 22, December 27: solicitor, Mr. Tyrer, Liverpool.

**SCOTCH SEQUESTERATIONS.**  
**CONNELL, WILLIAM**, jun., and **CONNELL, THOMAS**, Greenock, cordage manufacturers, November 20, and December 13.  
**GRAHAM, DAVID**, Edinburgh, grocer, November 19, and December 10.  
**HUME, DAVID**, Casterton Mains, Blackshields, November 19, and December 17.

**DIVIDENDS.**  
**Elizabeth Aydon** and **Thomas William Ferguson**, Newcastle-upon-Tyne, grocers, first div. of 2s. 2d.; at Mr. Wakley's, Newcastle-upon-Tyne, any Saturday.—**Matthew Burton**, Manchester, cotton spinner, first and final div. of 20s.; at Mr. Fraser's, Manchester, Nov. 27, and any subsequent Tuesday.—**James Blackshaw Sangar**, Bristol, cabinet maker, div. of 2s.; at Mr. Acraman's, Bristol, any Wednesday.—**Philip Vaughan**, Brecon, scrivener, div. of 4d.; at Mr. Acraman's, Bristol, any Wednesday.—**Thomas Wyles**, Gloucester, grocer, further div. of 1d.; at Mr. Acraman's, Bristol, any Wednesday.

## MARKETS.

### MARK LANE, MONDAY, NOV. 12.

The show of samples from Essex and Kent was small this morning, and the arrivals during the week, both of English and foreign having been moderate, the English Wheat sold readily this morning at 1s. per qr. advance upon last Monday's prices. For foreign Wheat there was rather more inquiry; but we cannot alter our previous quotations. Flour much the same as last week. Barley continues to find buyers at full prices. Beans and Peas unaltered. With a good arrival of Irish and foreign Oats, the trade was firm for fresh old Corn, but new sold slowly at 6d. to 1s. per qr. reduction on last Monday's prices. In Rye little doing. For Linseed Cakes we had but a limited demand. Linseed quite as dear.

BRITISH.		FOREIGN.	
Wheat—	s.	Wheat—	s.
Essex, Suffolk, and Kent, Red (new)	38 to 44	Dantzic .....	44 to 52
Ditto White .....	40 to 50	Anhalt and Marks ..	36 to 43
Lincoln, Norfolk, and York, Red .....	35 to 39	Ditto White .....	40 to 44
Northumberland and Scotch, White ..	33 to 37	Pomeranian red ..	38 to 42
Ditto Red .....	34 to 37	Rostock .....	42 to 48
Devon, and Somerset, Red .....	— to —	Danish, Holstein, and Friesland ..	30 to 35
Ditto White .....	— to —	Petersburgh, Archangel and Riga ..	32 to 34
Rye .....	21 to 26	Polish Odessa .....	32 to 38
Barley .....	24 to 32	Marianopolis & Berdianski .....	32 to 35
Scotch .....	23 to 25	Taganrog .....	33 to 34
Angus .....	— to —	Brabant and French ..	33 to 38
Malt, Ordinary .....	— to —	Ditto White .....	38 to 42
Pale .....	52 to 55	Salonica .....	30 to 33
Peas, Grey, New .....	26 to 28	Egyptian .....	23 to 26
Maple .....	28 to 30	Rye .....	20 to 22
White .....	24 to 26	Barley .....	— to —
Boilers (new) .....	28 to 31	Wismar & Rostock ..	18 to 22
Beans, Large (new) ..	24 to 26	Danish .....	18 to 23
Flax .....	25 to 28	Saal .....	20 to 24
Harrow .....	27 to 30	East Friesland .....	15 to 17
Pigeon .....	30 to 32	Egyptian .....	14 to 15
Oats—		Danube .....	14 to 15
Lincoln & York, feed ..	15 to 20	Peas, White .....	25 to 27
Do. Poland & Pot. ..	19 to 23	New Boilers .....	28 to 30
Berwick & Scotch ..	17 to 21	Beans, Horse .....	24 to 30
Scotch feed .....	17 to 23	Pigeon .....	30 to 32
Irish feed and black ..	15 to 20	Egyptian .....	22 to 24
Ditto Potato .....	17 to 23	Oats—	
Linseed, sowing .....	50 to 52	Groningen, Danish, Bremen, & Friesland, feed and blk.	11 to 16
Rapeseed, Essex, new ..	— to —	Do. thick and brew ..	15 to 23
£27 to £30 per last		Riga, Petersburg, Archangel, and Swedish .....	14 to 16
Caraway Seed, Essex, new ..	— to —	Flour—	
26s. to 30s. per cwt.		U. S., per 196 lbs. ..	21 to 23
Rape Cake, £4 to £4 10s. per ton		Hamburg .....	20 to 22
Linseed, £9 10s. to £10 10s. per 1,000		Dantzic and Stettin ..	20 to 23
Flour, per sk. of 280 lbs.	28 to 30	French, per 280 lbs. ..	32 to 35
Ship .....	38 to 40		
Town .....	38 to 40		

WEEKLY AVERAGE FOR NOV. 3.		AGGREGATE AVERAGE OF THE SIX WEEKS.	
Wheat .....	41s. 6d.	Wheat .....	41s. 8d.
Barley .....	28 7	Barley .....	28 0
Oats .....	16 10	Oats .....	17 4
Rye .....	23 9	Rye .....	24 3
Beans .....	29 10	Beans .....	29 3
Peas .....	29 7	Peas .....	30 8

**DUTIES.**  
Wheat, Rye, Barley, Peas, Beans, Oats, and Maize, 1s. per qr.  
Flour, 4d. per cwt.  
Cloverseed, 5s. per cwt.

**BUTCHER'S MEAT, SMITHFIELD, Monday, Nov. 12.**  
A full average number of foreign Beasts was on sale in this morning's market; that of Sheep and Calves was very moderate. There was a considerable increase in the arrivals of home-fed

Beasts fresh up to-day; the excess in number compared with Monday last being about 600 head. The general quality of the Bullock supply was very inferior. The scarcity of prime Scots, Devons, Herefords, &c., produced a moderate inquiry for those breeds, at full rates of currency. The top figures for Beef ruling from 3s. 10d. to 4s. per 8lbs., but in the middling and inferior qualities only a limited business was transacted, at a decline in the quotations of 2d. per 8lbs. With Sheep we were tolerably well, but not to say heavily supplied. The number of Downs was unusually small. As the dead markets were well filled, the Mutton trade here to-day was in a very inactive state, at a fall in the quotations of 2d. per 8lbs. The general top figure for prime was 4s. per 8lbs., at which a clearance was effected. The supply of Calves was but moderate; nevertheless the Veal trade ruled heavy, at barely stationary prices. Prime small Porkers moved off steadily, at full rates of currency; otherwise, the Pork trade was dull.

HEAD OF CATTLE AT SMITHFIELD				
Beasts.	Sheep.	Calves.	Pigs.	
Friday .....	1,210	6,020	240	300
Monday .....	4,344	26,740	189	300

NEWGATE AND LEADENHALL MARKETS, Monday, Nov. 12.				
Per 8lbs. by the carcase.				
Inferior Beef 2s. 2d. to 2s. 4d.	Int. Mutton 2s. 8d. to 2s. 10d.			
Middling do 2 6 .. 2 8	Mid. ditto .. 3 0 .. 3 4			
Prime large 2 10 .. 3 0	Prime ditto 3 6 .. 3 10			
Prime small 3 2 .. 3 6	Veal .....	3 0 .. 3 8		
Large Pork 3 4 .. 3 8	Small Pork .. 3 10 .. 4 4			

**PROVISIONS, LONDON, Monday.**  
The arrivals last week from Ireland were 44,080 firkins Butter, and 1,300 bales of Bacon; and from foreign ports 5,850 casks of Butter, and 510 boxes and bales of Bacon. In the early part of the week Dutch Butter advanced 4s. to 5s. per cwt., which caused an increased inquiry for the finest descriptions of Irish, and such advanced 1s. per cwt.; but the very heavy arrivals tended to check the demand, and the market closed very quiet. Holders are, however, very firm; the general impression being that the farmers in Ireland have sold earlier than usual this season. The demand for Bacon continues limited at little or no alteration in price. Stocks and deliveries for the week ending Nov. 10:—

BUTTER.		BACON.	
Stock.	Delivery.	Stock.	Delivery.
1817 .....	49,870	1,590	1,190
1848 .....	59,130	2,540	1,360
1849 .....	71,650	1,170	1,270

**ENGLISH BUTTER MARKET, Nov. 12.**—Our trade is in a state of extreme dullness, the only thing now saleable with us being new made Butter. The immense importation of Irish Butter and low price thereof leave all our stale and middling goods quite neglected. Dorset, fine weekly, 92s. to 94s. per cwt.; do, stale and middling, 60s. to 80s.; Devon, new made, 82s. to 84s.; Fresh, 8s. to 12s. per doz. lbs.

**BREAD.**—The prices of wheaten bread in the metropolis are from 6½d. to 7d.; of household ditto, 6d. to 6½d. per 4lbs. loaf.

**SEEDS, LONDON, Monday.**—The operations in the Seed market were of very little interest, and prices of most articles remained as on Monday last. For Canary former terms were in partial cases slightly exceeded.

BRITISH SEEDS.	
Cloverseed, red 35s. to 40s.; fine, 45s. to 50s.; white, 34s. to 42s.	
Cow Grass (nominal) .....	— to —
Linseed (per qr.) .....	sowing 54s. to 56s.; crushing 40s. to 42s.
Linseed Cakes (per 1,000 of 3lbs. each) .....	£9 0s. to £10 0s.
Trefoil (per cwt.) .....	14s. to 18s.
Rapeseed, new (per last) .....	£28 to £29
Ditto Cake (per ton) .....	£4 5s. to £4 10s.
Mustard (per bushel) white .....	6s. to 9s. brown, 8s. to 11s.
Coriander (per cwt.) .....	16s. to 25s.
Canary (per quarter) new .....	76s. to 84s.
Turnip, white (per bush) .....	—s. to —s.; do. Swedish, —s. to —s.
Tares, Winter, per bush .....	4s. 6d. to 4s. 9d.
Caraway (per cwt.) .....	38s. to 39s.; new, 30s. to 32s.
Rye Grass (per qr.) .....	—s. to —s.

**FOREIGN SEEDS, &c.**  
Clover, red (duty 5s. per cwt.) per cwt. .... 30s. to 40s.  
Ditto, white (duty 5s. per cwt.) per cwt. .... 24s. to 42s.  
Linseed (per qr.) .....

**COVENT GARDEN MARKET, Saturday, Nov. 10.**—Hot-house Grapes are still plentiful, and the supply of Pine-apples of excellent quality is well kept up. Filberts and Walnuts are abundant. Chestnuts plentiful. Oranges making their appearance in considerable quantity. Lemons moderately plentiful. Pomegranates may still be obtained at 4d. each. Among Vegetables, Turnips are good and plentiful. Carrots the same. Cauliflowers less plentiful. Potatoes have not altered since our last account; they are generally very much diseased. Lettuces and other salading are sufficient for the demand. Mushrooms fetch from 1s. to 1s. 3d. per pottle. Cut Flowers consist of Heaths, Pelargoniums, Gardenias, Bignonia Venusta, Tropaeolums, Chrysanthemums, Fuchsias, Primulas, Camellias, and Roses.

**WOOL, CITY, Monday, Nov. 12.**—The Wool market is steady. The imports last week included 349 bales from Odessa, 185 from Germany, and 862 bales from the Cape of Good Hope.

**LIVERPOOL, Nov. 10.**—Scotch.—The demand for Laid Highland Wool is still limited; also for white. There is a fair inquiry for both good crossed and Cheviot at about late rates.

	s. d.	s. d.
Laid Highland Wool, per 24lbs. ....	7 6 to 8 3	
White Highland do. ....	9 6 to 10 0	
Laid Crossed do., unwashed .....	9 0 to 11 0	
Do. do., washed .....	10 0 to 12 9	
Laid Cheviot do., unwashed .....	10 0 to 13 6	
Do. do., washed .....	14 0 to 18 6	
White Cheviot do. do. ....	20 0 to 22 0	
Import for the week .....	441 bags.	
Previously this year .....	15,512 bags.	

**Foreign.**—There is a fair demand for all kinds of consumable Wool at late rates.  
Imports for the week .....

PARTICULARS OF TALLOW.				
1845.	1846.	1847.	1848.	1849.
Casks.	Casks.	Casks.	Casks.	Casks.
27,069	16,749	20,291	36,228	42,735
42s. 0d.	48s. 0d.	41s. 6d.	45s. 0d.	37s. 0d.

Stock this day ...	42s. 0d.	48s. 0d.	41s. 6d.	45s. 0d.	37s. 0d.
Price of Y. C. }	to	to	to	to	to
—s. 0d.	48s. 6d.	45s. 5d.	—s. 0d.	—s. 0d.	—s. 0d.
Delivery last week	2,608	3,578	2,472	3,129	3,071
Do. from 1st June	46,817	38,183	40,455	43,926	39,205
Arrived last week	6,749	2,458	778	3,833	199
Do. from 1st June	57,941	44,309	52,642	74,615	56,467
Price of Town ...	45s. 0d.	52s. 6d.	48s. 6d.	47s. 6d.	39s. 6d.

**TALLOW, MONDAY, Nov. 12.**—Since our last report, the demand for most kinds of Tallow has ruled steady, and a full average amount of business has been transacted, at full prices. The delivery, last week, was 3,071; the imports only 199 casks. To-day, P.Y.C. on the spot is selling at 37s. 3d.; and for forward delivery, 36s. 9d. per cwt. Town Tallow is 37s. to 37s. 3d. per cwt. net cash; rough fat, 2s. 1d. per 8lbs. Letters from

St. Petersburg to the 1st instant, state that small parcels of fine Y.C. had changed hands at 102 roubles, at which the market closed. A few parcels had sold for delivery in August at 112 roubles, with hand money.

**HOPS, BOROUGH, Monday, Nov. 12.**—Rather less business is doing in our market than at the date of our last report, but prices are well supported. Yearlings and Hops of older date, although relatively much cheaper than new, are almost entirely neglected.

**HIDES, LEADENHALL.**—Market hides, 56lb. to 64lb. 1½d. to 1½d. per lb.; ditto, 64lb. to 72lb. 1½d. to 1½d.; ditto, 72lb. to 80lb. 1½d. to 1½d.; ditto, 80lb. to 88lb. 1½d. to 1½d.; ditto, 88lb. to 96lb. 1½d. to 1½d.; ditto, 96lb. to 104lb. 1½d. to 1½d.; ditto, 104lb. to 112lb. 1½d. to 1½d.; Calfskins, each, 3s. 0d. to 3s. 6d.; Horse hides, 7s. 6d.; Shearings, 1s. 8d. to 2s. 6d.

**OILS.**—Lined, per cwt., 29s. 0d. to —; Rapeseed, English refined, 39s. 6d. to —; brown, 38s. 0d.; Gallipoli, per tun, £44 to £—; Spanish, £44; Sperm £83, bagged £83; South Sea, £34 10s. to £—; Seal, pale, £39 10s. to £— 0s.; do. coloured, £33; Cod, £39 0s. to £30; Cocoa nut per tun, £38 to £40; Palm, £30.

### METALS, LONDON, Nov. 9.

ENGLISH IRON, &c.		FOREIGN STEEL, &c.	
per ton.	£ s. d.	per ton.	£ s. d.
Bar, bolt, and square, London .....	£5 15-0 0 0	Swedish keg £14 10-14 15 0	
Nail rods .....	£6 15 0-0 0 0	Ditto faggot ....	£— 15 10 0
Hoops .....	£7 15-0 0 0	ENGLISH COPPER, &c.	
Sheets, singles .....	8 10 0	Sheets, sheathing, and bolts .....	0 0 94
Bars, at Cardiff and Newport .....	5 0 0	Tough cake, per ton ..	84 0 0
Refined metal, Wales, £3 10-3 15 0		Tile .....	83 0 0
Do. Anthracite .....	3 15 0	Old copper, & per lb. ..	0 0 84
Pig, in Wales £3 10-4 0 0		FOREIGN COPPER, &c.	
Do. do. forge, £3 10-3 15 0		South American, in bond .....	0 0 0
Do. No. 1, Clyde, net cash .....	£3 0s. 0d.-2 4 6	ENGLISH LEAD, &c.	
Blewitt's Patent Refined Iron for bars, rails, &c., free on board, at Newport ..	3 15 0	Pig .....	per ton ..15 15 0
Do. do. for tin-plates, boiler plates, &c. ..	4 10 0	Sheet .....	per ton ..16 15 0
Stirling's Patent toughened pigs, in Glasgow .....	£2 12-2 14 0	Red lead .....	per ton ..17 10 0
Do. in Wales .....	£3 0-3 15 0	White ditto .....	per ton ..38 0 0
Staffordshire bars, at the works .....	6 10 0	Patent shot .....	per ton ..19 15 0
Pigs, in Staffordshire .....	£0 0-0 0 0	FOREIGN LEAD, &c.	
Rails .....	£0-4 15 0	Spanish, in bond £14 10-15 5 0	
Chairs .....	4 0 0	ENGLISH TIN, &c.	
FOREIGN IRON, &c.		Block, per cwt. ....	3 13 0
Swedish .....	11 10 0	Bar .....	per ton ..3 14 0
CAND .....	11 0 0	Refined .....	per ton ..3 19 0
781 .....	0 0 0	FOREIGN TIN, &c.	
Gourieff .....	0 0 0	Banca, in bond .....	per ton ..3 12 0
Archangel .....	0 0 0	Straits .....	per ton ..£3 10-3 17 0

**TERMS.**—a, 6 months, or 2½ per cent. dis.; b, ditto; c, ditto; d, 6 months, or 3 per cent. dis.; e, 6 months, or 2½ per cent. dis.; f, ditto; g, ditto; h, ditto; i, ditto; k, net cash; l, six months, or 3 per cent. dis.; m, net cash; n, 3 months, or 1½ per cent. dis.; o, ditto, 1½ dis.

### COAL MARKET, Monday, Nov. 12.

Hettons, 18s. 6d.; Stewarts, 18s.; Eden Main, 17s. 6d.; Kellie, 18s.; Braddyll, 18s.; Wylam, 15s. 6d.; Tees, 18s. 6d. 73 fresh arrivals; 212 left from last day.—Total, 285. Market heavy, at last day's quotations.

### COLONIAL MARKETS—LONDON, Tuesday Evening.

**SUGAR.**—This article has gone off tolerably well considering the large quantity offered in the public sales, and the only decline established was in Mauritius kind of Bengal, and that did not exceed 6d. 500 hds. West India sold Barbadoes in public sale 36s. to 41s.; crystallized Demerara, brown, 34s. to 38s. 6d.; yellow, 40s. to 44s.; Bengal, 7,000 bags were offered, and about 5,000 sold—the bulk, Mauritius kind, from 35s. to 39s. 6d.; Dacca, 43s. to 44s. 300 bags common Madras sold from 29s. to 31s. 3,000 bags Manila sold at, and after the public sale, from 33s. to 35s., duty paid. The refined market has been dull, and the finer qualities have given way about 6d. Grocery lumps, fair to very good, 47s. 6d. to 49s.

**COFFEE.**—The public sales have been large to-day, chiefly consisting of plantation Ceylon, and nearly all found buyers at last week's currency, yet there was less spirit in the biddings than of late. About 300 bags of good ordinary native Ceylon were offered and bought in at 46s. 8d. The amount of business done by private contract has been very limited to-day.

**COTTON.**—This article wears an upward appearance; 1,000 bales sold to-day at full prices.

**COCHINEAL.**—The large public sales went off steadily at full prices to 1 advance. Honduras silver, 3s. 6d., 4s. 1d.; black, 3s. 9d., 4s. 7d.; Teneriffe, 3s. 7d., 4s. 3d.; Mexican silver, 3s. 6d., 3s. 7d.; black, 3s. 7d., 3s. 10d.

### BANK OF ENGLAND.

An account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending on Saturday, the 3rd day of Nov., 1849.

ISSUE DEPARTMENT.			
Notes issued .....	£ 28,605,600	Government Debt...	£ 11,015,1
		Other Securities ..	2,984,9
		Gold Coin & Bullion	14,803,5
		Silver Bullion ....	504,0
	£28,605,600		£28,605,6
BANKING DEPARTMENT.			
Proprietors' Capital	£ 14,553,000	Government Securities	£
Reserve .....	3,158,720	(including Dead Weight Annuity) ..	14,238,0
Public Deposits (including Exchequer, Savings Banks, Commissioners of National Debt, and Dividend Accounts) .....	5,347,502	Other Securities ..	9,744,8
Other Deposits ....	10,399,754	Notes .....	9,734,8
Seven-day and other Bills .....	1,109,155	Gold and Silver Coin	870,3
	£34,566,131		£34,566,1

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